# A RECORD

of auncient Histories, intituled in Latin:

## Gesta Romanorum.

Discoursing vpon sundry examples for the aduauncement of vertue, and the abandoning of vice. No lesse pleasant in reading, then profitable in practise.

Now newly perused and corrected by R. Robinson, Citizen of London.

¶ Imprinted at London by Thomas Est. 1595.


EX DONO
Bibl.
Bodl.
DUCIS

# To the right Honorable and vertuous Lady, the Lady Margaret Duglas, hir grace, Counteſſe of Lineux, Richard Robinſon Citizen of London, wiſheth long and happie life, increaſe of honour, and the fruition of euerlaſting bleſſedneſſe.

HORACE the POET teſtifieth (right Honourable and vertuous Ladie) that Poets in times paſt, haue beene addicted either to profit and pleaſure them ſelues and others, either elſe in commune to write both ſweet and neceſſary things, for the life of their poſteritie. As Heathen Poets haue had this humour, meriting worthie fame, in that by their fained imaginations, they ſemed to fauour & further the welfare of humaine life. So other writers haue indeuoured, but not all leueling by one liue to publiſh their works, ſome after one manner, ſome after another, either according as the holy ſpirit of God

had operation of their harts, either leſe as their owne ſingularitie lead them to profit and pleaſure them ſelues and others, whoſe imperfection, as their age could not ſo well diſcerne, but flattered hir ſelfe with the nuſled ignorance of the time then preſent, ſleeping in abſurditie: ſo when it pleaſed ỹ Lord to ſpred forth the bright beames of his glorious goſpel ouer the nations of the earth, ſuch as ſauoured of the ſpirit of God, haue more & more illuminated thẽ ſelues & others & ſuch as were blinded in their owne intentions, beeing nakedly manifeſted to the world, haue with the world bene reduced to ful perfection, and awaked out of their dreames, by their poſteritie: wher vpon euen the moſt ancient Poets, Hiſtoriographers & writters, were they now liuing, they might finde no ſmall occaſiõ to reioyce at the good induſtrie of their poſteritie, euen in theſe dayes where it is apparantly extãt, ỹ by ſtudious practitioners of our age, the workes of ſundry aũcient authors haue made the moſt fertile increaſe of fallowed groũds by the ſweat of others, which their remiſneſſe and

imper-

imperfection had left as waſt ground beefore, whereby their fame is more amplified then decreaſed, vertue more aduaunced then abandoned, and the age preſent & henceforth more edified, then defrauded of ſo noble benifits of knowledge, and perfection of lyfe.

This as my ſimple capacitie by dayly experiēce could comprehend in the trauailes of others: So reputing it a thing acceptable and laudable with God and man, I haue wiſhed ſuch abilitie in mee, that I might wade through this ſtreame, to the gratefull acceptation of God, and the world. And the rather doe I take good courage vnto mee heere in, beecauſe I haue founde no ſmall gratefull good will of ſuch as in this my natiue Countrie, fauouringe vertue and furthering good literature, haue once or twiſe heeretofore accepted my former ſlender conſecrated ſtudies, in ſuch ſort, that I agnize my ſelfe more indebted to them in power and good will, then I am able, or thinke I ſhall bee able to performe requitall to their condigne demerites. Among whome the try-

ed teſtimonie of your honours moſt noble bountie, hath not a little excited mee to the conſideration of my greatefull dutie heerein. And I cannot tell whether God giues it mee for my good hap, that I lately had this worke brought mee by one, whom I ſuppoſe fauoureth my good proceeding in, this pointe. Albeit this worke it ſelfe (beefore I toke it in hand) was both of imperfect phraſe in the hiſtorie, & of indecent application in the Moralitie, bearing the title of the Hiſtory of Geſta Romanorum: which when I had diligently peruſed the circumſtance thereof, I thought it beehooued mee ſo to trauaile therein, that I might not onely make a ſimple thing better, but ſo to handle the ſame, that it might gaine mee the better credit for my good meaning. And when I had reformed and repoliſhed ſo well as I could, the ſeuerall hiſtories, & corrected the application of the Moralitie in many places, I thought beſt to adde therevnto (not impertinent for better light and farther intelligence of the Readers capacitie) a forme of Argument

gument purpoſed before euery hiſtory which being done, I intituled it A recorde of auncient Hiſtories, videlicet, Geſta Romanorum, newly perſued and corrected, wherein wiſhing to bee profiting and pleaſing the beſt, gratefull vnto all, and grudged of none, voide of ſcruple and blemiſh of ſuſpition in euerye part, I yeelde the ſame with all humble and heartie duety, vnder the Honorable patronage and protection of your moſt noble & magnificent prerogatiue. Moſt humbly crauing pardon of your honour for my bolde preſumption, in dedicating ſo ſimple a trauaile vnto you, and no leſſe humbly beſeeching your good Ladiſhippes thanckfull acceptaunce of my vttermoſt good will in preſentatiō hereof. I hope then to haue the better good will of all others, for ſupportation of my pretended good meaning heerein. And ſo right Honourable and vertuous Ladye, ſhall I finde manifold cauſes of dutiefull reſpenſation what I may, though to dyſpēſe I ſhal not be able, yet in good will & power, I am & will bee preſt to the vttermoſt performāce of my exacted duetie

tie. In practiſe & prayer, reſting bounden to all my will willers. Vnto the liuing God I pray amongſt all others for the long and proſperous good eſtate of your Honour in this life: And finally for your eſtabliſhed felicitie immutable in the life euerlaſting, which God graunte. Amen.

Your Honours moſt humble and heartifull bounden Orator,

Richard Robinſon Citizen of London.

# THE HISTORIE

## of Gesta Romanorum.

### The Argument.

¶ Mans soule is deerely beloued vnto God hir Father. And yet for hir sondry good graces, she is tempted of ỹ diuell by iij diuers meanes, at iij. seuerall ages in this mortall lyfe, if she resist and ouercome the same, she is therby adopted to the fruition of matrimoniall ioy in heauen, with Christ the sonne of God.

### The first Historie.



Ome time there dwelt in Rome a mightie Emperour, which had a faire creature to his daughter named Athalāta, whom diuers great Lords and many noble Knights desired to haue to wife. This Athalāta was wōderous swift on foote, wherefore such a law was ordained that no man should haue hir to wife but such as could out runne hir and take hir by swiftnesse of foote.

And so it befell that many came and

ranne with hir, but she was so swifte that no manne might ouertake hir by course of running. At the last there came a knight named Pomeis, vnto hir Father, and said to him thus. My Lord, if it might please you to giue mée your daughter to wife, I will gladly runne with hir. Then said hir father, there is such a lawe ordained and sett, that who so will haue hir to wife, must first runne with hir, & if he faile in his course, that he ouer take hir not, he shall lose his head, and if it fortune him to ouertake hir, than shall I wed hir vnto him.

And when the emperour had told him all the perill that might fall in the winning of hir, ỳ knight voluntarily graũted to abide that ieoperdie. Then the knight lette ordaine him three balles of gold against the running. And when they had begun to runne a litle space, the young Ladie ouer ranne him, than the knight threw forth before hir the first ball of gold. And when the damosel saw the ball, she stoped and toke it vp, and that while the knight wanne before hir, but that auayled lyttle, for when

whan she perceiued that, she ranne so fast that in short space she gat before him againe. And than he threw forth the second ball of gold, and she stoped as she did before to take it vp, & in that while the knight wanne before hir againe, which this young damoysell seeing, constrained hir selfe and ranne so fast till at the last she had him at a vaũtage againe, and was afore him, and by that tyme they were nigh the marke where they should abide, wherefore ỹ knight threw forth the third ball before hir, and like as she had done before stoped downe to take vp the ball, and while she was in taking vp ỹ third bal, the knight gat afore hir, and was first at the marke. And thus was she wõne.

The Morall.

¶By this Emperour is vnderstode the father of heauen, & by this damoysell is vnderstood the soule of man, with whom many diuels desired to runne, & to deceiue hir through their tẽptations, but she withstandeth them mightily and ouercommeth them.

And whan they haue done their power,

and may not ſpæd, than makes he thræ ballas of golde, and caſteth them before hir in the thræ ages, of man, that is to ſay, in youth, in manhode, and in olde age. In youth the diuell caſteth the ball of lecherie before hir, that is to ſay, the deſire of the fleſh, neuertheleſſe for all this ball, oftentimes man ouercommeth the diuell by acknowledging of his ſins vnto god, by harty repentaunce & amẽdement of life. The ſecond ball is ẏ ball of pride, the which the deuill caſteth to man in his mãhod, that is to ſay, in his middle age: but this bal, man oftẽtimes ouercõmeth as he did ẏ firſt, but let him beware of the third ball, which is couetouſnes, that the diuell caſteth to man in his olde age, which is dreadfull. For except a man may ouercome this ball with theſe other two, hee ſhall leeſe his honour, that is to ſay, the kingdome of heauẽ. For when man burneth in couetouſneſſe, hee thinketh not on ghoſtly riches, for euer his hart is ſet on worldly goods, and reckeneth not of praiers ne of well doeing, and thus leeſeth hee his heritage, to the which God hath bought

him

him with his precious blood, vnto the which our Lord Iesu Christ bring vs all.

## The Argument.

As God allotteth diuers men diuers callings & estats of liuing in this world, so is euery man tryed by the rules of life & doctrine, whether his practise agree with his profession, in profiting himselfe without preiudice of others, wherin if he so hold himselfe cõtent, for such a sonne, the heauenly father hath planted a tree of heauenly treasures, in the life euerlasting.

## The second Historie.

THere dwelt sometime in Rome a mightie Emperour and a wise named Anselme, which bare in his armes a sheld of siluer with fiue red Roses. This Emperour had iii. sonnes, whom he loued much, he had also continuall warre with the King of Egypt, in the which warre he lost all his temporall goods, except a vertuous tree. It fortuned after on a daye, that hée gaue battaile to ỹ said King of Egypt, where-

in hée was grieuoſly wounded. Neuer-
theleſſe hée obtained ẏ victoꝛy, not with-
ſtanding he had his deadly woũd, wher-
foꝛe while hée laie at poynt of death hée
called vnto him his eldeſt ſonne & ſaide,
My moſt dœre and welbœloued ſonne,
all my tempoꝛall richeſſe I haue ſpent
and almoſt nothing is left mée, except a
vertuous trée the which ſtandeth in the
middeſt of mine Empyꝛe, I giue to thée
al that is vnder ẏ earth and aboue the
earth of the ſame trée. O my reuerent
Father (quod hée) I thanke you much.
Then ſaide themperour, call to mée my
ſecond ſonne. Anone his eldeſt ſonne
greatly ioying of his fathers gift, called
in his bꝛother, and when hée came, than
ſaide themperour. My dœre ſonne (quod
hée) I may not make my teſtament foꝛ
as much as I haue ſpent all my goods,
except a Trée which ſtandeth in myne
Empyꝛe, of the which Trée I bequeath
to thée all that is great and ſmall.
Then anſwered hée and ſayde. My re-
uerent father I thank you much. Then
ſaid the Emperour, call to mée my third
ſonne, and ſo it was done. And when hée
was

was come, ỳ Emperour said. My dēere sonne, I must die of these wounds, & I haue but onely a vertuous Trœ, of the which I haue bequethed thy brethern their porcion, and to thee I bequeth thy porcion, for I will that thou haue of the said trœ all that is wet and dry. Then saide his sonne. Father I thanke you. Sone after that ỳ emperour had made his bequest he died. And ỳ eldest sonne anone toke seasen of the trœ When the second brother heard this, hē saide. My brother, by what law or tytell occupy yē this trœ Dēere brother (quod hē) I occupy it by this title, my father gaue mē all that is vnder the earth & aboue of the said trœ, & therfore by reason this trē is mine. Unknowing to thē, quod the second brother, hē gaue mē all ỳ is in bredth, lēgth, & dēpnes, of ỳ said trē, & therefore I haue as great right in the trē as you. This hearing ỳ third sonne came to thē & saide. O yē my best belou'd brethern, it bēhoueth you not to striue for this trē, for as much right haue I in this trē as yē, for wel yē wot by ỳ law, that ỳ last wil & testamēt ought to stād,

for of truth hée gaue mée of the said trée all that is wet and drye, and therefore by right ý trée is mine, but for as much as your words are of great force, & mine also, my counsaile is that wée be iustified by reason, for it is not good nor commendable that any strife or dissencō should bée among vs. Héere beside dwelleth a king of reason, therefore to auoid strife, goe wée there vnto him, and eche of vs laie his right before him, and like as hée will iudge, lette vs stand to his iudgemēt. Then said his brethren, this counsaile is good, wherefore they went all three vnto the king of reason, and eche of them seuerally shewed forth his right vnto him, like as it is said before.

When the king had heard their titles, hée rehearsed them all againe seuerally, first saying to the eldest sonne thus. Thou saist for thée, quod the king, that thy father gaue thée all that is vnder the earth and aboue the earth of the said Trée. And to the second brother hée bequethed all ý is in bredth, length, and deepnes, of that trée. And to the third brother hée gaue all ý is wette

and

and dry. And with that hee layd ẏ law for them, & saide that the last will ought to stand. Now my deere sonnes, briefely I shall satisfie all your reasons. And when hee had thus said, hee turned him vnto the eldest brother, saying thus. My deere sonne, if you list to abide the iudgment, of right it behoueth you to be letten bloud of the right arme. My Lord, quod hee, your will shall bee done. Then called the king forth a discreet Physition, commaunding him to let him bloud. When the eldest sonne was thus letten blood, the king said to them all three. My deere sonnes, quod hee, wher is your father buried. Then answered they and said: Forsoth my Lord in such a place. Anone the king commaunded to digge in the ground for the body, and to take a bonne out of his brest, and to bury the body againe, & so it was done. And when the bonne was taken out, the king commaunded that it should bee laied in the blood of the elder brother, and it should lie till it had receiued kindly the blood, and then to bee laied in the Sunne and dried, and after that it should bee washt

with cleere water, his ſeruants fulfil-led all that hee commaunded. And when they began to waſh, the blood vaniſhed cleane away, When the king ſaw this, hee ſaid to the ſecond ſonne. It behoueth that thou bee letten blood as thy brother is. Then ſaid hee. My Lord thy will ſhall be fullfiled, and anon hee was done vnto like as his brother was in all thing, & whē they began to waſh ẏ bone, the blood vaniſhed away. Then ſaid ẏ king to the third ſon. My deer child it behoueth thee alſo to bee letten blood. Yee anſwered & ſaide. My Lord it pleaſeth mee well ſo to bee. When the yongeſt brother was lettē blood, & done vnto in all thing like as his two bretherne were before, whē the kings ſeruaunts began to waſh the bone, they might neither for waſhing ne for fretting doe away ẏ blood of ẏ bone but euer it appeared bloody. When the king ſaw this he ſaide: It appeareth o-penly that this blood without doubt is of the nature of this bone, thou art his true ſon, & theſe other two ben baſtards I giue to thee the tree for euermore.

The Morall

Deere

Dære friends this Emperour is our Lord Jesu Christ which bare a shield of siluer with fiue red roses, that is to say, his body ỳ is so faire, so clære, & more radient thẽ any siluer, according with the Psalmist saying thus. Speciosus forma pre filijs hominum. That is to saye, hæ was more speciall & fairer of shape thẽ all the children of men. By these v. roses wæ vnderstand his v. wounds, which hæ suffered for mankind. And by the King of Egipt wæ vnderstande the diuell, against whom hæ fought all ỳ time of his life, & at the last hæ was slaine for mankinde. Neuertheless, bæfore his death hæ made his testament to his iii. sonnes.

By the first to whom hæ gaue of the Træ that was vnder the earth & aboue the earth, wæ shal vnderstãd such mighty men & others, of all estates of this world, as not cõtent with their calling sækes ambitiously ỳ subuersiõ of others to magnifie and exalt them selues.

By the second sonne to whom hæ gaue the træ in length, bredth and dæpnesse, wæ vnderstand such worldly wise men in this Worlde which in their subtill attempt

attempt to winne all, loſe all.

The Morall.

¶By the third ſonne, to whom he gaue all that was wette and dry of the tree, we ſhall vnderſtand euery good chriſtian prince, noble man, maieſtrat or meaner perſon, in euery common wealth where ſo euer, which (eſchewing all ambition & couetouſneſſe) holdeth him ſelfe content with the prouidence of GOD, and in his owne calling laboureth ſimply and truely to doe good vnto all men, yea though nowe and then themſelues ſuſtaine iniuries in the world, ſuffering now pouertie, then trouble, now ſolace, then care, now cold, then heate, and all this they receiued thankfully, to haue this noble tree that was thus bequethed them. This tree is the tree of Paradiſe, that is to ſay, euerlaſting ioy of heauen, which is giuen to vs all, if we take it thankfully, neuertheleſſe it is heauen in diuerſe wiſe, & not egally, for ſome hath more, & ſome hath leſſe, after that meaſure of Gods good grace. This notwithſtanding euery man obtaineth not, therfore it behoueth thē to go vnto the

king

king of reason, that is to say, vnto the father of heauen, that knoweth all thing or they be made. The first sone was let blood, and in his blood the bone was wrapped. By this bone we shall vnderstand our strong faith in Christes merites. And by the blood the liuely and fruitfull sappe of good workes proceeding out of the same. Which are rare thinges to bee found in those that seeke their owne priuate gaine to liue, caring not how they come by it by toke or by croke, to the preiudice of others, which whan they are let blood by the sharpe launce of gods Iustice, though it bee stablished with diuine predication and made dry with the sunne of outward profession: yet being washt with the water of swelling pride, mallis, enuie, wrath, and such other, than the strong faith in Christes merits, is as though we had neuer receiued it, and the liuely and fruitfull sappe of good workes, hath no power to tarry vpon it, but banisheth away. And thus fareth it, with those two, the first and second sonnes. But the third sonne being contrary vn-

to

to the other in profeſſion and practiſe of life and maners, be he Prince, noble man magiſtrate or meane perſon, vpon earth. The bone of ſuch a man will euer be firme of faith in himſelf and towards others, frō ſuch a mans bone ȳ blood of liuely fruits, to himſelfe and all others profitable, will neuer be waſhed away with the water of wretchednes. But the more it is dryed in the Sunne of true tryall, the better it is, ſuch are the true children of God, of whome our Lord ſpeaketh thus. Ye the which haue forſaken all thing for me: all, that is to ſay, ye that haue forſaken the will of ſinne, ſhall receiue an hundreth tymes more, ȳ is to ſay, ye ſhall not onely receiue the tree of Paradiſe, but alſo ȳ heritage of heauen. Theſe two other ſons are backerds, for why, ȳ they promiſed in their baptiſme they wrought all the contrary, through their wicked liuing. And therfore he that deſireth to obtaine the ioyes of heauen, him behoueth to abide ſtedfaſtly in profeſſion & practiſe of good life & maners, & then by Chriſt ſhall he obtaine the tree of Paradiſe, vnto the

which

which the Lord bring vs which liueth and reigneth eternally world without ende. Amen.

The Argument.

God so loued sinfull man, that he sent his onely begotten son to redeeme him out of the captiuitie of the wicked world, to rest with him in the ioyes of heauen.

The third Historie.

IN Rome there dwelled some time a noble Emperour named Diocleſian, which aboue all worldly goods loued the vertue of charitie, wherfore he desired greatly to knowe what fowle loued hir birds best, to the intent that he might thereby grow to more perfect charitie. It fortuned after vpon a day, that this Emperour walked to the forest to take his disport, wher as he found the neast of a great bird (that is called in latin Struthio Camely, in English an Oistridge) with hir bird, ỹ which bird, the emperour toke w̃ him, & closed him in a vessel of glasse. The dam of this litle bird followed after vnto ỹ emperours place, and

and flew into the hall where hir birde was closed. But when she sawe hir bird, and might by no meanes come to hir, ne get her out, shee returned againe to the forest, & there she abode three daies, and at the last shee returned againe to the Pallys, bearing in hir mouth a worme that is called Thumare. When she came where hir birde was, shee let the worme fall vppon the glasse, thorough vertue of which worme, ỹ glasse brake, and the bird escaped, and flew forth with his dam.

When the emperour saw this, he praised much the dam of the birde, which so diligently laboured for the deliuerance of hir byrd.

## The Morall

¶ My friends, this Emperour is the father of Heauen, which greatly loueth them that liue in perfect loue and charitie. This litle birde closed in the glasse & taken from the forest, was Adam our forefather, which was exiled frō out of Paradice, & put in the glasse, that is to say in hel. This hearing the Dam of ỹ

byrd

byrd, that is to wit, the ſonne of God deſcended from heauen and came to the forreſt of the world, and liued ther three dayes and more, bearing with him a worme, that is to ſay, manhood according with the pſalmiſt ſaying. Ego ſum vermis & non homo. That is to ſay, I am a worme and no man. This manhood was ſuffered to be ſlaine among the Iewes, of whoſe blood the veſſell eternall was broken, and the byrd went out, that is to ſaye, Adam went forth with his mother the ſonne of God and flew vnto heauen.

## The Argument.

¶A cleane ſpirite and vndefiled ſoule, is the daughter of God ſo tender and deere vnto him, that he beſtoweth hir not vpon the rich man wanting the wiſdome of God, but vpon the poore manne that is wiſe and liueth in the feare of God, which if ſhe at any time tranſgreſſe by frailtie of fleſh, than for the recouery of hir health by the medicine of amendement of lyfe, to ſuch

a one though poore, ſhall his ſoule be not onely in this lyfe eſpouſed with much ſolace & ioye ech of other, but in the world to come ſhall liue with Chriſt in ioy and euerlaſting bliſſe.

## The fourth Hiſtorie.

SOmetime dwelled in Rome a worthy Emperour and a wyſe, which had a fayre daughter and a gracious in the ſight of euery man. This emperour bæthought him on a daye to whome he might giue his daughter in marriage, ſaying thus. If I giue my daughter to a rich man, and he be a fole, then is ſhe loſt, and if I giue hir to a poore man and a wittie, than may he get his liuing for him and hir by his wiſedome.

There was that time dwelling in the citie of Rome a Philoſopher named Socrates, poore and wiſe, which came to the Emperour & ſayde. My Lord diſpleaſe you not though I put forth my petition before your highnes. The emperour ſayd, whatſoeuer it pleaſeth thee tell forth. Then ſayd Socrates: My Lord ye haue

a daughter whome I desire aboue all thing. Themperour answered and said. My friend, I shall giue thée my daughter to wife vpon this condicion, that if she dye in thy felolhip after that she is wedded to thée, thou shalt without doubt lése thy head. Then said Socrates. Upon this condition I will gladly take hir to bé my wife. Themperour hearing this, let call forth all the Lords and states of his Empyre, and made a great feast at their wedding. And after the feast Socrates led home his wife to his owne house, where as they liued in peace and health long time. But at the last this Emperours daughter sickned to death, when Socrates perceiued this, hé saide to himselfe. Alas and wo to mée, what shall I doe, and whether shall I flée, if the Emperours daughter that is my wife should dye: and for sorrow this Socrates went to a forrest there béside and wept bitterly. The while he thus wept and mourned, there came an aged man bearing a staffe in his hande, and asked the cause of Socrates why he mourned. Socrates answered and sayd.

I wedded themperours daughter vpon this condition, that if she died in my felowhip, I should leese my lyfe, now shee is sicknes vnto the death, & I can find no remedie nor help, and therefore I mourne more than any creature can thinke. Then saide the olde man, be of good comfort, for I shall help you if yee will doe after my counsell. In this forrest be three herbes, if ye make a drink of the first to your wife, & of the other two a playster, and if she vse this medicinall drincke and plaister in due time without doubt she shall recouer to perfect health. Socrates fulfilled all as the olde man had taught him. And whã his wife had vsed a while that medicinall drinke and plaister, within short tyme she was perfectly whole of all hir sickenesse And when the Emperour heard that Socrates wrought so wisely, and how diligently he laboured for to heale his wife, he promoted him to great dignitie and worshyp.

The Morall.

Deere frendes this Emperour is our

our Lord Jesu Christ, his daughter so fayre and so gracious is the soule, made to the similitude of God, which is full gracious & glorious in the sight of him and of his Angells, while that shee is not defiled and abideth in hir owne proper cleannesse. This soule God would not giue it to a rich man but to a poore man, that is to say, a man that is made of the slyme of the earth.

This Socrates is a poore man, for why, euery man commeth poore & naked into this world from his mothers belly, & euery man taketh his soule in wedlocke vpon such condition, that if shee die in his felowshippe by deadly sinne, without doubt hee shall lose eternall life.

Therefore O thou man, if thy wife sicken so through fraultie of flesh vnto sinne, doe then as Socrates dyd, goe vnto the forrest, that is the Church of Christ and thou shalt finde there an old man with a staffe, that is, a discreet preacher, which shall minister vnto thee those three hearbes, whereof may bee confect the medicine of thy recouery vnto health, namely the first herbe is ac-

knowledging of ſinne, the ſecond repentaunce, and the third newnes of lyfe according to the will of GOD, if theſe hearbes be vſed in plaiſter, the ſinner without doubt ſhall receiue his healthy, and his ſoule ſhalbe deliuered from ſin, & by all right he ſhall haue euerlaſting lyfe. Vnto the which bring vs our Lord Ieſus.

The Argument.

¶ Many foliſh Idiots of this world doe commonly flow & flote in abundance of worldly wealth & pomp, with thinking they ſhall liue heere alwaies, are labored vnto by the preachers of gods word to be admoniſhed of their momentany felicities, and ſo to prepare themſelues in beſtowing well theyr ſhort time heere, to enioye the bleſſings of euerlaſting felicitie in the world to come.

The fift Hiſtory.

SOmetime there raigned in Rome a mightie Emperour and a wyſe, named Frederike, which had one onely ſonne, whome he loued much.

This

This Emperour when hee laye at the point of death, hée called vnto him his sonne, and sayde. Déere sonne, I haue a ball of Gold which I giue thée vpon my blessing, ỳ thou anone after my death shalt giue it to the most fowle that thou maiest finde. Then saide his sonne. My Lord without doubt your will shall bee fulfilled. Anone this young Lord after the death of his father, wẽt & sought in many Realmes & found many reckelesse fooles, bicause hée would satisfie his Fathers will, laboured farher til hée came into a realme where the law was such, that euerie yéere a new King was chosen there, and this King had onely the guiding of that Realme but a yéere, and at the yéeres ende hée was deposed and put in exile in an Ilande, where as hée should wretchedly finish his life.

When the Emperours sonne came to this Realme, the new King was chosen with great honour, and all maner of Musical instrumẽts went before him and brought him with great reuerence and worship vnto his regall seate. And when the Emperours sonne sawe that

he came vnto him and saluted him reuerently and said. My Lord, loe, I giue thee this ball of gold, on my fathers behalfe. Then saide hee, I praye thee tell mee the cause why thou giuest mee this ball. Then answered this young Lord and said. My father charged mee in his death bedde vpon paine of forfaiting of his blessing, that I should giue this ball to the most fole that I could find, wherfore I haue sought many Realmes, and haue found many foles, neuertheleſſe a more fole then thou art, found I neuer, & therefore this is the reason. It is not vnknown to thee ỹ thou shalt raign but a yeere, and at the yeeres end thou shalt bee exiled into such a place where as thou shalt die a mischeuous death, wherfore I hold thee for the most fole that euer I found, that for the Lordship of a yeere, thou wouldest so wilfully leese thy selfe, and therefore before all other, I haue giuē thee this ball of gold.

Then saide the king, without doubt thou saiest truth, and therefore when I am in ful power of this realme, I shall send beefore mee great treasure and riches

thes wherewith I may liue & saue my selfe from mischeuous death, when I shal bee exiled & put downe. And so this was done, wherfore at the yeares ende, hee was exiled and liued there in peace, vpon such goods as hee had sent before, & hee died afterward a good death.

## The Morall.

¶Deere friends this Emperour is the father of heauen, the which bequeathed the ball, that is to saye, worldly riches to fooles & ydiots, which sauoureth nothing but that is earthly. This Emperours sonne, that is to say, a preacher and a discreet minister, trauailed about many Realms & lands to shew to misbeleeuing men and fooles, theyr perill. The Reame wherein no King might reigne but a yeere is this world. For who so had liued an hundred yeere, when he commeth to the death him shal seeme that hee hath liued but the space of an houre, therefore doe as the King did, while that yee bee in power of life sende before you your treasure, that is to say,

firme faith in Chriſtes merits, and the fruits of Gods word proceeding from the ſame. Then certainely when wee bee put in exile out of this world, we ſhal liue in peace, & ſhall finde the mercy of God plentifull, wherby wee ſhal obtain euerlasting life. Unto the which bring vs, hee ỹ for vs ſhed his precious blood.

The Argument.

The euill diſpoſed whcked wiſe men of this world are heere aduertiſed of their greedie groping after the ſweet temptation of the diuel, wherein ſuch doe reioyce, till death comming ſodaynly vpon them, then fall they into the horrible pitte of deſolate darckeneſſe, due to their deſerts.

The ſixt Hiſtorie.

¶ Diocleſian reigned in ỹ citie of Rome in whoſe empire dwelt a noble Philoſopher, the which ſette vp by his craft an ymage in the middeſt of the Citie of Rome, the which ymage ſtrethed out his arme and his formoſt finger, wherevppon ſtode this poſie written in Latine, Percute hic. Strike heere. This ymage

ymage after the death of this Philosopher stode still a long time, and many great clarkes came thether for to read the superscription that was on the finger, but none of them understode what it ment, wherfore ther was great wondring among the people. And at the last a long time after there came a strange clarke out of farre countries, and whē hée saw this ymage, he read ỳ scripture, strike hære.

And then upon a day whē he saw the shadow of ỳ hand, hæ toke a mattocke & brake up the ground under the hand where the shadow was, according to the understanding of the superscription, and anone hé found an house all of Marble underneath the ground, wherin he entred and came into a hall, wherin hé found so much riches, so manie Jewells, and so great maruailes, that he neuer saw ne heard of such, nor so many béefore that time. At the last hé saw a table redy couered, and all maner of things necessary therto set there upon. Hæ beheld further and saw a carbūcle in the hall ỳ lightened all ỳ house. And

against

Againſt this Carbuncle on that other ſide ſtode a man holding in his hand a bow with an arow ready to ſhote. The clark maruailed much when he ſaw all theſe things, and thought in himſelfe, if that I tell this forth, ther will no man bæleeue mæ, and therefore I will haue ſomewat of theſe gœdes in token of prœfe. And with that hœ ſaw a knife of golde vpon the table, the which hœ toke and would haue put it in his boſome. But anon the Archer ſmote the Carbuncle and brake it, wherewith the whole houſe was ſhadowed and made darke. And when the clarke perceiued it, he wept more bitterly then any man might thinke, for he knew not by what way he might goe out, for as much as ẏ houſe was made darke through ẏ breaking of the carbuncle. And that darknes abode ſtill for euermore after. And ſo finiſhed the clarke his life there in that darkneſſe.

## The Morall.

Dœre friends this ymage ſo ſtanding is ẏ diuel which ſaith euermore Strike

hœre

heere. That is to say, seeke after earthly riches, and not for heauenly treasure. This clarke that diggeth with ỹ mattocke, betokneth the wicked wise men of this world, as some euill disposed pleaders in the law, crafty atturneyes and other wicked worldlings that euer be smiting, what by right and what by wrong, so that they may get the vanities of this world, and in their smiting they finde great wonders & marualls, that is to say, they finde therein the delights of the world, wherin many men reioyseth. The carbuncle that giueth light is the youth of man, which giueth hardines to take their pleasure in worldly riches. The archer with his arrow is death, which laieth watch against man to slay him. The clarke that toke vp the knife is euery worldly man that coueteth euer to haue all thing at his will. Death smiteth the carbuncle, that is to say, youth, strength and power of man, & than lyeth he wrapped in darknes of sinne, in which darknesse oftentymes he dyeth. Therefore studie wee to flee the world and his desires, and

then

then ſhall wee bee ſure to winne euerlaſting life, vnto the which Ieſu bring vs all. Amen.

## The Argument.

We are generally here put in mind that the diuell beſeeging ỹ world, our champion Chriſt Ieſus is ready to take our quarell in hand, who defending & ſauing vs from the inuaſion & circumuention of ſathan, is yet accuſed for vs as a tranſgreſſor, and is for our ſakes moreouer, content to ſuffer death for our full iuſtification.

## The ſeuenth Hiſtory.

IN Rome dwelled ſometime a mighty Emperour named Titus, a wiſe man & a diſcréte, which ordained in his daies ſuch a law, that what knight dyed in his empire, ſhould be buried in his armour, and who ſo euer preſumed to ſpoile any knights armour after he were dead, he ſhould die without any withſtanding or gaineſaying.

It befell after within fewe yéeres that a citie of the Empire was beſeged

of themperours enemies, wherfore that Citie was in perill of leſing, for none that was within that Citie might not defend themſelues by no maner of craft, therefore great ſorrow & lamentation was made through out all the Citie. But at the laſt within few dayes there came to the Citie a young Knight and a well fauored, valiaunt in feates of Armes, whome the worthy men of the Citie beholding, and vnderſtanding his proweſſe, cryed with one voyce. O thou moſt noble Knight, we beſeech thee if it pleaſe thy worthineſſe to help vs now at our moſt neede, lo ye may ſee this Citie is in perill of leſing. Then anſwered he and ſayd. Se ye not ſirs, that I haue none armour, and if I had Armour I would gladly defend your Citie. This hearing a mightie man of the citie ſayd to him in ſecrete wiſe.

Sir, here was ſometime a doughtie knight which now is dead & buried with in this citie according to the law, & if it pleaſe you to take his armour ye might defend this citie & deliuer vs frō perill,

and

and that ſhall bee honour vnto you and profit vnto all the Empyre.

When this young knight had heard this, he went to the graue and toke the armour and arayed himſelfe therwith, & fought mightely againſte his enimies, and at the laſt he obtained and had the victory, and deliuered the citie from perill And whan he had ſo done, hée layd ỳ Armour againe in the graue. There were ſome menne in the Citie that had great indignation and enuie at him, becauſe he had obtained the victorie, and accuſed him to the Judge, ſaing thus Syr a law was made by the emperour that whoſoeuer diſpoiled a dead knight of his Armour ſhould dye, this young knight found a dead knight & toke away his Armour, therfore we beſeech thee that thou proceede in the lawe againſt him, as againſt him ỳ hath offended the law. When the Juſtice heard this, hee made the knight to bee take and to be brought afore him. And whē hee was examined of this treſpaſſe againſt the law, hee ſaid thus. Syr it is written in the law, that of two harms

the

the least is to bee chosen, it is not vnknowen to you that this Citie was in perill to bee lost, & but I had taken this armour, I had neither saued you ne the Citie, therefore me thinketh yee ought rather to honour & worship me for this good deede that I haue done, than thus shamefully to reproue me, for I am led as he that is ready to be hanged, and also good sirs an other reason I may laye for mine excuse. He that stealeth or robbeth violently, purposeth not to restore that thing that he robeth, but it is not thus with mee, for though I take the armour of the dead knight for your defence and sauegard, when I had obtained the victory, I bare it againe to the same place, and so the dead knight hath that is his by the law. Then saide the Justice, a theefe that breaketh a house that he may steale and beare away such as he may find, and though he bringe againe that he hath taken, I aske of thee if that the breaking of the house be lawfull or not. The knight answered sometyme the breaking of an House may bee good, where as it is made in fable

place, which ſhould cauſe the Lorde of the houſe to make his wall ſtronger, that the theeues after that breake not the walls ſo lightly in auoiding of more harme.

Then ſaide the Juſtice, if the breaking of the houſe be good, neuertheleſſe in that breaking, violence is done to the Lorde of the houſe. And ſo though thou diddeſt good with the Armour of the dead knight, neuertheleſſe thou diddeſt wrong to the dead knight in taking away his armour. The knight ſayde, I haue told you that of two harmes the leaſt is to be choſen, and that harme wher through great goodneſſe commeth, ought not to be called harme, but it ſhould rather be called good. For if that any houſe within the citie were on fire and began to burne, it were more better to throw it to the ground and three or foure houſes thereby, thē they ſhould be ſet on fire alſo, whereby all the citie might be brente. Right ſo if the Armour of the dead knight had not bene taken, the citie and ye all had bene loſt. And when the Juſtice heard that he anſwered

swered so well and so reasonably, hée might giue no iudgment against him. But he ỳ which had accused this knight slew him, for whose death, there was great wéeping throughout all the citie, and his body was worshipfully buried in a new tombe.

## The Morall

¶Déere friendes, this Emperour is the Father of Heauen, and this citie is the world, the which is besieged of the diuell and deadly sinne. And as many as were within this citie, were all in perill to be lost. This young knight that came to the citie, is our Lord Iesu Christ, which hadde not the armour of our humanitie, till he went to ỳ graue that is to say, to the wombe of the glorious virgin Mary: by the annunciation of the Angel, saying: The holy Ghost shall light in thee: &c. Lo thou shalt conceiue and beare a sonne. And thus in the wombe of the virgin, he toke the armour of the dead knight, ỳ is to say, hée toke ỳ manhood of Adam our forefather

and saued the Citie, that is the world with mankinde from perill, by his blessed passion that he suffered on the crosse, and that he put the armour againe into the graue when his blessed body was buried, but the citizens envied him, that is to saye, the Jewes of Iury accused him to Pilate, and laid the law against him saying. If thou suffer him thus, thou arte not the Emperour Cæsars freinde, we haue a law, and after the law hee ought to dye. And thus our Lord Jesu Christ of his enimies was condempned to the death of the crosse, and after ascended vp to heauen, where our Lord Jesu bring vs all. Amen.

## The Argument.

¶ The fornication of wicked worldly men is here detected by the prouidence of God, and by his gratious fauour deliuered out of the thraldom of sinne vnto the libertie of life euerlasting.

## The eighth History.

There

THere raigned sometime in Rome a mightie Emperour & a wyse named Betolde, which ordained a law that what woman were taken in aduoutry hir husband beeing a liue, shee should bee cast into perpetuall prison. There was that time a knight that had a fayre lady to his wife, which committed aduoutry hir husband being a liue, and was with childe, therefore by the law shee was put in prison, wher within short tyme after shee was deliuered of a fayre sonne. This childe grew vp till hee was seuen yeeres old, his mother dayly wept hartely. And when the child hard this hee said to his mother. O mother why weepe yée thus, and for what cause are you thus perplexed. Then saide his mother. O my sweete sonne, I haue great cause to mourne, and thou also, for aboue our heads is people walking, and the sunne shineth in clérenes, and great solace haue all men that are aboue vs, and wee bée héere continually in such darknes ỳ I may not sée thée, ne thou me, alas ỳ euer I conceiued thée.

Then ſayd the ſonne, ſuch ioye, ne ſuch light as yée ſpake of, ſawe I neuer, for I was borne here in this darknes, therfore if I had meate and drink ynough, here would I liue all the dayes of my life, therefore mother wæpe yée not, but ſhow mæ ſolace. This lamentation that was betwéene the mother & the ſonne, heard the Emperours Stewarde that ſtode aboue their heads, wherof he had great compaſſion, and wept vnto the Emperour, and knéeling, beſought him of his grace, that the mother & the ſonne might bée deliuered out of prſon. The Emperour as a mercifull Lord graunted that they ſhould bée deliuered. Neuertheleſſe if they treſpaſſed ſo in time to come, they ſhould bée puniſhed with double paine, and after that they were deliuered, this woman ended hir life in that Citie.

The Morall.

Déere friends, this Emperour is the Father of heauen that made this law, that what wedded woman, ꝑ is to ſaye, what ſoule that is wedded to our Lord, & doth commit aduoutry, that is to ſay,

doth

doth worship strange gods, should be cast in the prison of hell, therefore a sinfull soule hath great cause to weepe, for shee is departed from light, that is to say, from the ioys of heauen. Yir sonne that desired meate and drinck, are the wealthie wicked worldlings of this worlde, that say to the prelates of the Church, and to the preachers that preach vnto them the ioyes of Heauen, that while wee may liue and haue all the solace of the world, wee desire none other heauen. The Steward that heard their lamentation is our Lord Iesu, that knoweth all the priuities of our sorowful and repentant harts for our sinnes, besought the Father of heauen for vs, that wee might bee deliuered from the prison of sinne, and ỹ wee might come to euerlasting life, to ỹ which bring vs all our Lord Iesus. Amen.

## The Argument.

¶Christ proclaimeth the ioyfull feast of heauen, wherin the Lambe, to say, the poore Preachers of the Gospell,

hauing their ſight or knowledge in gods word, are ſuppoſed of the blind layte, and ech doe mutually comfort other, till they approch vnto the proclaymed feaſt of perpetual felicitie.

ninth Hiſtory.

## The Admirall.

SOmetime in Rome dwelt an Emperour named Pompey, which aboue all other things was merciſull. This Emrerour proclamed throughout all his Empire a great feaſt and that powre and rich ſhould come to this feaſt. And whoſoeuer came to that feaſt ſhould not onely bee well fed, but alſo hee ſhould haue great giftes. When the herawld had warned all maner of men to come to this feaſt, at that time there ware two powre men lying by the way, the one was lame, and the other was blinde, This blinde man ſayde to the lame man. Alas and wo to vs both, how ſhall wee doe, for themperour hath proclaimed a feaſt, and who ſo euer commeth there ſhall not onely bee well fedde, but alſo hee ſhall haue great

guifts,

guifts, and I am blinde, and thou art so lame, how shall wee doe. Then sayde the lame man to ỹ blinde man, I shall tell thée good counsell, if thou wilt doe after mée, thou shalt let for nothing. I am lame and feeble & may not goe, neuertheleſſe I may ſée, & thou art blinde and ſtrong, and maiſt not ſée, take thou mée vpon thy beack and beare mée, and I ſhall leade thee the right way, & thus ſhall wée both come to the Emperours feaſt. Then sayde the blind, after thy counſell let vs doe, come on my back & I ſhall beare thee, and ỹ ſhalt leade mée the right way, and ſo they did that they came both to the feaſt, & receiued great rewards and giftes among other men. And thus ended their liues in peace.

## The Morall.

Déere friends this Emperour is our ſauiour Jeſu Chriſt, that proclaymeth a feaſt, that is to ſay, the ioyes of heauen vnto the which ioyes he called all mankinde, and forſaketh no man that will come vnto him.

This lame man betokeneth ỳ powre miniſters of ỳ goſpel, which wanting worldly pleaſures, liue by ỳ prouidẽce of God. And this blinde man betokeneth the laymen which know not the right way to heauen. It betokeneth ỳ the blind man, to wit, ỳ laie men to beare ỳ lame man ỳ is to ſaie, ỳ miniſters of the goſpell, ſuſtaining & feeding thẽ with ỳ duties of ỳ church, then ỳ miniſters for gods cauſe, are bound to teach & to enforme vs the way to heauẽ, wher as we ſhall not onely haue a feaſt, but alſo great reward & ioy, vnto ỳ which god bring vs all. Amen.

The Argument.

Heauen & hell are heere cõpared to two cities, to the ſe two cuies are two contrary waies. To heauen (which is the city of all heauenly treaſure & felicitie) is a narrow, croked, craggy, and painfull way, hauing three enemies the duell, the world, and the fleſh. To hell, (being the citie or cincke of ſorrow and ſadneſſe.) a fayre way, broad, plaine & eaſe, hauing three guides, to wit, pride of life couetiſe of the eyen, concupiſcence of the fleſh.

The tenth Hiſtory.

SOmetime in Rome dwelt an Emperour named Folliculus, the which was right wiſe, mercifull & rightfull in all

all his workes This Emperour builded in the East a noble Citie, wherein hee put all his treasure and precious stones and riches to bee kept.

Unto this Citie the waie was stonie and full of brambles and sharp thorns, and three knights were armed ready to fight with thē that would come to that Citie. Therefore themperour ordained ꝑ whosoeuer ouercame these knightes should enter the Citie, & take at his wil of the emperours treasure After that, this Emperour did make in the North west, a citie wherin he ordained all maner of paine, tormēting, sorrow & mischiefe, for malefactors, to the which was a broad way, verie delectable, growing full of Roses and fayre Lillies, and in that way were three knights, euer waiting if any man came towards ꝑ citie of the north, to serue him with all maner of delicates and necessary prouision.

And if it fortuned any man to enter within that Citie, ꝑ custome was such that the people should take & binde him hand and foote, and cast him in prison, there to abide ꝑ comming of ꝑ Justice.

When

When this was cryed through out all the Empyre, there were two Knights dwelling in a citie there beſide one named Ionatas, who was a wiſe man, the other hight Pirrius, which was a fole, neuertheleſſe there had continued betwne them great loue. This Ionatas ſayde to Pyrrius. Deere friend there is a common crye made throughout al lãds, that the Emperour hath made a Citie in the Eaſt wherein hee hath put all his treaſure, & who ſo euer may enter that citie, ſhall take of the treaſure that hée liſt, therefore my counſell is that wee goe to that Citie. Then ſayd Pyrryus thy counſell is good, and I deſire to fulfill it.

The wiſe Knight ſaide, if it bée ſo that thou wilt follow my counſell, I pray thée that faithfull friendſhip may continue betweene vs, and in token of loue, that thou wilt drinke my blod, and I ſhall drinke thine, that none of vs departe ne faile other in this iourney. The folliſh Knight ſaide it pleaſeth mée right well all that yée ſaye, wherefore they were both letten blod, and eche of

them

them dranke others blood.

When this was done, they went forth together on theyr iourny, and when they had done three dayes iourneis towardes the Citie where the treasure was, they came to a place where was two wayes, one was sharpe, stonie, & full of thornes, the other was plain and fayre and full of swetnesse and delites. Then sayde the wise Knight to his fellow. Deare friend heere are two wayes, one sharpe and thornie, neuertheless if we go this way we shall come to this Citie that is so riche, and there shall we haue that we desire.

Then saide the foolish Knight to his fellow. I wonder greatly of you that you speake such thinges, for I will rather beleue mine eyes than your wordes, I see heere openly, and so doe yée, that here is a hard way and full of thornes, and as I haue heard saye, there bée three Champions armed in this waye: redy to fight against all men that goe that way towardes the Citie of the East, and therfore I will not goe that way, but here is (as ye may see) an other way

plaine

playne and eaſie to walk in, and in this way there are three knights readie to ſerue vs and giue vs all maner things neceſſary to vs, & therefore by this way will I goe, and not by that other way. Then ſayde the wiſe knight, certainely if we goe by that way, we ſhall be ledde into the Citie of the North, wherein there is no mercie, but perpetuall paine and ſorrow, and there ſhall we be taken and bound and caſt in priſon.

Certainely ſayde the foliſh knight, this way is the ready way, and as I beleeue it is more profitable then the other way. Then went they both forth ỹ fayre way, and anone three knights met with them, which receiued them curteouſly for one night, and gaue them all maner of thing that was neceſſarie to them. And on the morow they toke their iourney forth towarde the Citie, And when they were within the Citie, anone ỹ Emperours officers met with them and ſaid: deere friends why come ye hether, in ſo much that ye know the law of this citie is ſo cruel of long time heere before, ſothly ye ſhal be ſeized now

after

after the law anone they toke ỹ wise knight and bound him and put him in prison, and after that they toke the folish knight and bound him fast and cast him into a dich. Sone after it befel that the Justice came to the Citie to giue iudgment on them that had trespassed the law, and anone all the prisoners wer brought forth before the iustice among whome these two knights wer brought forth, one from prison, & the other from the dich. Then said the wise knight to the Justice: Reuerend Lorde, I complaine of my fellow that is guiltie of my death, for when we two came to ỹ two wayes whereof the one ledde to the Citie in the East, and the other to this citie, I told him all the perill of this Citie, and the reward of that other Citie, and he would not beleeue mée, and said to mée in this wise, I beleeue mine owne eyen better than thy words, and because he was my fellow, I would not lette him goe alone in this way, and thus came I with him, wherefore hée is the cause of my death. Then said ỹ folish knight, I complaine that hée is the

cause

cause of my death, for it is not vnknow en to you all that I am a fole, and he a wise man, and therfore he should not so lightly haue folowed my folie, for if he had forsaken this way, I should haue followed him, and therfore he is cause of my death. Then saide the Justice to the wise knight, because that thou with all thy wisedome and great vnderstanding so lightly contented and followed the wil of the fole and his folish wordes, & thou fole because that thou wouldest not do after the counsaile ne fullfill the holesom wordes of this wise man & beléeue him, I giue iudgmēt that ye be both hanged for your trespasse. And so it was done, wherfore all men praised greatly the Justice for his discrete iudgment.

## The Morall.

Déere friends this Emperour is almightie God, and in the East, is the citie of heauen, wherein is treasure infinit. And vnto this citie is an hard way & full of thornes, that is to say, the way of repentance, by the which waye full few

few walketh, for it is hard & straite according to holy Scripture saying thus. Est arta via que ducit ad vitam. It is a strayte way that leadeth to euerlasting lyfe.

In this way are three armed knights, that is to say, the diuell, the world, and the flesh, with whome it behoueth vs to fight, and to obtaine the victory or we may come to heauen. The second Citie that is in the North is hell, and to this accordeth Scripture, saying thus. Ab aquilone pondetur omne malum. Out of the North commeth all euill. Certainely to this Citie is the way playne and broad, and walled about on euerie side with all maner delicates, wherfore many men walk by this way. The three knights that giue to euery man going this way what thing them needeth, are these. Pride of lyfe, couetousnesse of the eyes, & cõcupicence of the flesh, in which three ỹ wretched man greatly deliteth, & at the last they leade him to hell. This wittie knight betokeneth the soule, & the foolish knight betokeneth the flesh, the which is alway foolish, and at all times

redie to doe euill. These two are fellowes knitte in one, for either of them drinketh others blood, that is to say, they shall drinke of one cup, either ioye or paine shall they haue after the daye of dome.

The soule chooseth the way of repentaunce, and in as much as she may she stirreth the flesh to doe the same. But the flesh thinketh neuer what shal come after, and therefore she goeth in the delight of this world, and fleeth the delight of repentaunce. And thus the soule after the death is cast into hell, and the flesh is cast into the ditch, that is to say, into the graue But then the Justice commeth, that is our Lord Jesus Christ at the daye of dome, to iudge all mankind. Than the Soule shall complaine vpon the flesh, and the flesh vppon the Soule. But than the Justice that will not bee deceiued neither by prayer ne by price, shall condempne the Soule bicause shee folowed the frailtie of flesche, and allso hee shall condempne the flesh bycause it would not beleeue the Soule, wherefore let vs studie to tame our flesh, that

wee

we may obay God, and than shall wee haue euerlasting lyfe, Vnto the which bring vs our Lord Jesus Christ. Amen.

## The Argument.

The soule of man beeing possessed in the princely territory of Paradyse, was by the diuell prouoked to sinne against hir creator, and for the same transgression so beeing thence into this wide world exiled, lost that hir former heritage: But by Christes precious death and pasion was restored vnto a more happie heritage of euerlasting felicitie.

## The 11. History.

THERE dwelled sometime in Rome a mightie Emperour named Fredericke, which had no childrē saue one only daughter, to whom this Emperour after his decease bequethed all his Empyre. This vnderstanding an Earle ỹ dwelt there beside came vnto this young Lady & wood hir,

and prouoked hir to ſinne all that hée might, wherefore this young ladie in ſhort proceſſe of tyme enclyned to the Earle, and this Earle anone lay with hir and defiled hir, and after that ſhée departed from hir heritage, and exiled hir out of hir Empyre, wherefore ſhée made a great lamentation, and fled vnto a realme there beſide, where as ſhe dayly wept and mourned. It befell after on a day ỹ while ſhe ſat mourning by the hye way ſide, there came riding by hir a fayre young knight vpon a good horſe, which came toward hir a great pace, and very courteouſly ſaluted hir & aſked ỹ cauſe why ſhe mourned ſo ſore. Then anſwered ſhe and ſaide.

My reuerend lord I am an Emperours daughter deſcended of roiall blood, my father is dead which left me all his Empyre, becauſe he had none other heyre, and after his deceaſe an Earle there beſide deceiued me, deflowred my virginitie, and after that he put me violently out of mine heritage, ſo that now I am fayne to begge my bread from dore to dore, and this is the cauſe of my ſorrow.

Than

Then sayde the knight, faire damosell I haue great compassion on thy beautie and on thy gentlenesse, therfore if thou wilt graunt me one thing, I shall fight for thee against the Earle, & I protest vnto thée the purchase of the victory. Then sayd shée, alas good sir, I haue nothing that I may giue vnto you but my selfe. And I aske no more of thée said ỳ knight but ỳ thou wouldest be my wyfe and loue no man so much as mée. Then sayde she, Reuerend sir, that I will doe gladly, and more if I might.

Then said the knight I will that thou doe for mée one thing, that if it fortune mée to dye in fight for thée, and obtaine the victorie, thou shalt take my bloodie shert and hang it vpon a beame in thy chamber, and this shalt thou do for two things. The first is, that when so euer thou beholdest the shert, thou shalt weep for mée. The second is, that what so euer man come to woe thée to be his wyfe, then shalt thou hastely runne vnto thy chamber and beehould my bloodie shert, and thinke heartelye within thy selfe thus.

The Lord of this ſhert dyed for my loue in battayle, the which recouered my heritage, God forbid that I ſhould take any other man after his death. Then ſaide ſhe. Reuerend ſir, all this ſhall I fulfill by the grace of God. And when the knight heard this, he aſſayled to fight againſt ỹ ſaid earle and obtained the victory, and the Earle was ouercome and fledde: and this yong lady was brought and receiued agayne into hir heritage.

Neuertheleſſe this knight was deadly wounded in that battayle, whereof he died, but or he died he bequeathed his blody ſhert vnto this damoſell, deſiring hir to kepe hir promiſe. Whē this yong Lady heard of his death, ſhe wept ſore, & made great lamentation for his death. And in his ſhert was cūningly wrought this verſe. Think on him and haue in minde: that to thee was ſo kinde. Anon when ſhe had receiued ỹ ſhert, ſhe hāged it vpon a beame in hir chamber, and as oftentimes as ſhe beheld it, ſhe wept bitterly. It befell not long after ỹ the ſtates of hir Empire came to hir & deſ-

red

red hir to take a husband. But then she went to hir chamber & beheld the bloody shert, then wared shée sorofull & sayd oftentimes, woe & alas thou sufferedst death for my loue, & thou also recouueredst againe myne heritage, God forbid that I should take any other man mos but thee. And thus shee answered euery man that came to hir, and so they went away disapointed of their purpose, and ended hir life in peace and rest.

The Morall.

Deere friends this Emperour is the father of heauen, & his daughter is the soule of man, made to the similitude of God, to whome God gaue and bequethed the Empyre of Paradise. But ther came an Earle, that is the diuell, & prouoked hir to sinne, whē shee eate of ỳ apple, and said to hir thus. In what houre yee eat of ỳ apple yée shalbée like Gods, wherfore wee breaking Gods commaūdement we were all exiled out of Paradise, & chased to ỳ realme of this worlde heere to liue in great wretchednes, like as ỳ psal: saith: In sudore vultus tui. In ỳ sweat of thy visage shalt ỳ eate thy bred.

But then came a fayre young Knight and a strong, that is to saye, our Lord Jesu Christ, which had compassion vpon mankinde, taking vpon him our flesh & and our blood, gaue battaille to the diuell and ouercame him, and thus wan hée againe our heritage. Therefore let vs doe as this young Lady did, lay wée vp this bloody shert, that is to saye, the minde of the passion of Christ on the beame of our heart, and think we how our Lord Jesu Christ shed his precious blood for vs. And if any man, that is to say, the diuell or any other would stir vs to sinne, anone think wée of ỳ passion of Christ, and say wée thus. I shall take none other but thée which hast shed they blood for mée, & thus shall wée win euerlasting life. Unto the which God bring vs all. Amen.

The Argument.

¶Wee are heere generally aduertised of honoring the Saboth day, how for the redeeming of time to bee occupied in Ghostly contemplation profitable

table to the ſoule and bodie. The preachers of Gods word oft times for ſayinge trueth purchaſe inconueny-ence, if wee beeſtow our talents in the amplyfying of fayth and furde-ring one another with good workes. Wee ſhall then inheritie the fruition of eternall bleſsing prepared for the elect of Chriſt Ieſus.

## The 12. Hiſtorie.

SOmetime dwet in Rome a migh-tie emperour named Apolloninus which ordained for a law that eu-ry man vpon paine of death ſhold celebrate the date of his Natiuitie. This Emperour called to him a clarke that hight Virgill, and sayde. My dere maſter, there bee many hainous offen-ces done in my Empyre contrary to the law, therefore I pray thee that thou by thy cunning would make ſome craſte wherby I might know who treſpaſſeth againſt the law priuely or apertly.

Then ſaid Virgill. My reuerend Lord your will ſhall be done. Anone this Vir-

gi'l thzough his craft made an Image, in the middeſt of the Citie of Rome, which denoũced & told the Emperours meſſengers who treſpaſſed againſt the law, & who not. There was that tyme dwelling in the Citie of Rome a ſmith ꝑ hight Focus, which for nothing would celebzate the natiuitie of the emperour. It befell vpon a night as the ſmith lay in his bed, hæ thought vpon the Image that had accuſed ſo many men bæfoze, and dzead leaſt the Image would accuſe him, wherefoze hæ roſe and went to the ymage and ſaid. I make a vow to God, if thou accuſe mée, I ſhall bzeake thy head. And when hæ had thus ſayde, hæ went home. The Emperour on the morow after following ſent his meſſenger to that Image (as befoze times he was accuſtomed) to know & vnderſtand who had treſpaſſed againſt the lawe. And to them then ſaid the Image, lift vp your eyne & bæhold what is ingrauen in my foꝛhead. And then they loked vp and ſaw this poſie wꝛitten. Tempora mutantur homines determinatur. Times bæ chaunged & men bæ woꝛſe & woꝛſe.

For

For who will say the truth, shall haue his head broken, therfore goe yée forth to your Lord and tell him all that yée haue reade and séene. The messengers went forth and told the Emperour all that they had heard and séne.

Then sayde the Emperour, arme your selfe and goe to the Image, and if that you finde any man that haue mencioned or threatned to hurt the Image, binde him hand and fote & bring him to mæ. Then went ỳ messengers forth to the Image and said to it. Tel vs the truth if any man haue threatned thée, and we shall auenge thée anone. Then said the Image. Make the smith Focus, for hée is the man that will not honour the natiuitie of the Emperour: straight way the messengers led forth the smith bée-fore the Emperour and there vpon examined him why he kept not ỳ day of the Emperours natiuitie in reuerence & honour according to ỳ law. Then answered ỳ smith & said, Reuerend Lord I beséech you that yée will heere mine excuse and if I answere not reasonably to all maner of poyntes that yée will

will aſke mée, I will yeld mée fully to your grace. Then ſayd Themperour, I ſhall heare thée, and that is rightfull I ſhall doe. Then ſayd the ſmith, It behoueth mée to haue vi.d. euery day in the wéke, & ỳ I cannot get without great labour, and therefore I may in no maner wiſe kéepe that day holy day more than other dayes: Then ſayd the Emperour. Why behoueth it thée to haue theſe viii. d. Then ſaide the Smith, I am bounde to paye dayely ii.d. and ii.d. I lend, and ii d. I léeſe, and ii.d. I ſpend. Then ſayd the Emperour, tel mée more erpreſſely of theſe viii.d. Then ſayd the Smith. I am bound euery daye to pay ii. d. to my Father, for when I was young, my father ſpent on mée ii.d. dayly, and therefore am I bound to help him, and pay him againe his ii.d. for his ſuſtentation. Alſo ii. d. I léeſe on my wife. Then ſaid ỳ Emperour, why leſeſt thou that ii.d. on thy wife. Then ſayd hée, where ſaw ye euer woman but ſhe had one of theſe points, eyther ſhée is wilfull, or contrary to hir huſbande, or of hotte complection, and therefore

that

that I giue hir I lese. Also ii d. I lend to my sonne, wherwith he is sustained, that whan I come to age and pouertie, he may paye me againe ii. d. like as I doe my Father. Also I spend ii.d.on my selfe in meate and drincke, and that is little ynough. Then said the Emperour, thou hast answered well & wisely. Not long after it befell that the Emperour dyed, and this Smith Focus was chosen to be Emperour, bicause he spent his viii.d so wisely and so profitably and thus he ended his life in peace and rest.

## The Morall.

Deere friends this Emperour is our blessed sauiour Jesu Christ, which ordained by his holy law that euery man should keepe holy the Saboth day.

This Virgill that made this ymage is the holy ghost, which establisheth among vs, Preachers to teach vertues, and to reproue vices, and that should not spare the poore ne the riche. But now if a Preacher would say the truth against any man, anon he shall be thretened

tened of the enimies of Christ, that is to saye, by euill men that neither loue God nor man, wherefore the Preacher may say now a dayes that posey which was written in the forehead of ỹ image Times bene chaunged from good to ill, and men bene dayly worse: For who so would saye the truth now a dayes, shall haue his head broken. Therefore it is nede they be armed, that is to say, that euery Preacher be armed w̃ vertuous examples of their good lyfe towards other, and than it nedeth not to dread, in so much ỹ they haue ỹ truth of God to stand by them, according to the Apostles saying. Si Deus nobiscũ, quis contra nos. If God be with vs who is against vs. By this smith Focus, is vnderstode euery good Christian man, which dayly should spende his tyme in warie redéming euery houres trauaile with some profit corporall and spirituall, and then ought hæ to be presented before the heauenly Emperour. This Focus paid ii.d. to his father, & so we should pay to our Father of Heauen ii.d. that is to saye, honour & loue. For when we were the

childzen

chyldꝛē of wꝛetchednes & put in bōdage, almightie God sent downe to the earth his sonne to redéeme vs, accoꝛding to S. Iohn the Euangelist, saying: Deus dilexit mundum vt filium suum vnigenitum daret pro mundo. God loueth the woꝛld so well ꝯ he would giue his onely sonne foꝛ the saluation of the woꝛld.

Also this Focus lent ii.d. to his son, that is to say, euery Chꝛistian man ought to lend to ꝯ son of god our loꝛd Chꝛist Jesu good firme faith & fruitfull good woꝛks & deeds in our lyfe, and he wil repay vs againe at ꝯ day of dome with his heauēly mercy, whē soule & body shalbe glozified, & in that he is our bꝛother, it may well be pꝛoued by ꝯ text of Esay, saying thus. Puer natus est nobis, &c. A child is boꝛne to vs. This Focus lost ii.d. on his wife. Thy wife betokeneth thy flesh, vpō whom thou lost ii.d. ꝯ is to say, vnlawful loue & consent to sinne, foꝛ why, the flesh is contrary to the spirit, & euer is redy to harme. This Focus also spent ii.d. on himselfe, ꝯ is to say, by ꝯ first penny ye shall vnderstand penance done, in which the soule greatly delighteth in heauen,

and

and there is glorified. And by the ſecond peny we ought to vnderſtand the ſtedfaſt perſeuerance in amendment of life, for he that abideth vnto the ende, ſhalbe ſaued. And who that ſpendeth wel theſe two pens, ſhal obtaine euerlaſting lyfe. Vnto the which bring vs our Lord Ieſu Chriſt. Amen.

## The Argument.

Man being blinde through ſin, & either by infirmitie of fraile fleſh, or ſuggeſtion, treſpaſsing with euill and lewde company, though God of his mercie be fauorable vnto him in this life time by reaſon of the foreſaid reſpects, yet if he accuſtomably walke himſelfe in the dronck of this worldly wickednes, his wilful blindneſſe ſhal not ther excuſe him but accuſe him in the day of iudgement moſt grieuouſly to haue offended God in abuſing his mercie offered, and therefore leaſt worthy to haue the reward of the ſimple ſoule, that repentantly, yea with modeſtie, liueth toward the fruition of euerlaſting bleſſe.

The

## The 13. Historie.

SOmetime in Rome dwelled a noble emperor which amõg al other vertues loued best mercy, wherefore he ordained a law, that euery blinde man should haue an hundred shillings by the yeere of his treasure. It befell on a day that there came certaine men to a Tauerne to drincke Wine, and after that these men had sitten in the Tauerne three dayes, the fourth day they were greatly in the tauerners debt, and had no mony to pay for theyr wine, wherefore the tauerner came to thẽ & charged them that they should not voyde till they had payed for their wine. Then said one of the drinckers to his felowes. Syrs quod he, themperour hath made such a law, that euery blinde man shall haue an hundred shillings of his treasure, therefore let vs cast lottes among vs, and to whom the lot falleth, let his eyes be put out, and so may he goe to the Emperours pallayes and gette an hundred shillings.

And this greatly reioyſed them, & ſaid that the counſaile was right good, wherfore they caſt lottes among them, & the lotte fel on him that gaue the counſaile, and than his fellowes forthwith put out his eyen. And whan he was blinde, hee went to themperours pallayes, & aſked of the ſteward an hundred ſhillings, according to the Emperours law.

Deere friend ſayde the ſteward, thou mighteſt ſee with both thine eyes yeſterday, & thou alſo vnderſtandeſt the law amis, for the law is made for men that are blinde through infirmities, or by the will of God, & yeſterday thou hadſt thy ſight in the Tauerne, but wilfully thou haſt loſt thine eine, therefore go to the tauerne againe to thy felowes & diſcharge there that thou owelt, for heere getteſt thou not a farthing. Then went this wretched man forth and told his felowes of the ſtewards anſwere, and with that came in the tauerner and diſpoyled them of all their clothes and bet them, and thus droue them with ſhame out of the citie, and ſo were they neuer ſeene there after.

The

## The Morall.

Déere friends this Emperour is our sauiour Christ, which ordained for a law that euery blind man should haue an hundred shillings of his treasure. This blinde man betokeneth euery sinner, which sinneth through infirmities, or entising of the diuell, the world, and the flesh, which shall receiue an hundred shillings, if he be inwardly repentant of his sinnes, that is to saye, he shall haue an hundred times more ioye, according to scripture, saying thus. Centuplum accipietis & vitam eternam possidebitis. Ye shall receiue an hūdred times more ioy, if ye be repentaunt and turne from sin, and also ye shall haue euerlasting life. These men that came to the Tauerne to drinke wine, be sinners, which often times come to the Tauerne of our aduersary the diuell and drincke of his carnall appetites, that is to say, they there consume and waste away all ghostly vertues, which they receiued when they receiued the sacramēt of baptisme,

wherefore the diuell our enimie dispoyleth them and maketh them to leese all their good deeds that euer thy wrought before they cast lotts, that is to say, they cast among them the custome of sinne, and this lot of sinne falleth on such as are worshipfull and without mercie, & such a man wilfully becommeth blind, that is to say, he becommeth wilfully a foule sinner like Iudas, that betraied our Lord without any suggestiō or entising, and therefore such men sinne more grieuously when they come before the steward, that is to say, before the prelates of the church, they may not lightly obtain the ioyes of heauen, for why, they be not in the right way to leaue their sinne. Therefore studie wee with all our diligence, to please God, that we may obtaine euerlasting life: which is layd vp in store for all those that liue modestly, loking for the eternall saluation. Unto the which bring vs our Lord Iesus Christ. Amen.

The Argument.

¶ A certaine Initiat vow of loue beeing made beetweene the soule of euerye faithfull christian & the fayre daughter of Iesus, eternall life, wee haue to consider the mercifull & gracious couenant of God towards the faithfull and carefull of his couenant,& theyr owne vow was studie to bee furnished with all diuine vertues, so as they are the prefixed daye of promise vndesiled,which shall then wisely purchase the prouided place of euerlasting glory for all them that seeke the glory of God and their soules health.

## The 14.Historie.

IN Rome dwelled somet[ime] a mightie emperour named [Ad]rianius, which had onely a daug[h]ter a damosell, fayze and gracious in the sight of euery man, which had to name Aglaes. There was also in themperours pallayes a gentle knight that loued this lady aboue all thing in the woꝛld. It bæfell after vpon a daye

that this knight talked with this lady & vttred in ſecrete wiſe his diſire to hir. Then ſayd ſhe courteouſly, ſith yee haue vttred to mee the pruity of your heart, I ſhall in like wiſe for your loue vtter to you the ſecretes of mine heart, and truely I ſay that aboue all other I loue you beſt.

Then ſaide the knight. I purpoſe to viſit the holy Land, and therefore giue mee your trouth, ỹ this ſeauen yeere yee ſhall take no other man, but onely for my loue to tarry for mee ſo long, & if I come not againe by this day vn. yeere, [illegible]ke then what man yee lyke beſt. And [illegible]e wiſe I ſhall promiſe you ỹ with- [illegible] ſeuen yeere I ſhal take no wife. ſaid ſhe, this couenãt pleaſeth mee When this was ſaid, eche of them [illegible]othed other, and then this knight [illegible]ke his leaue of this Lady and went forth to the holy land. Anone after that the Emperour treated with the king of Hungary for the mariage for his daughter. Then came the king of Hungary to the Emperours pallays to fee his daughter, and when hee had ſeene

hir

hir, he liked maruailously wel hir beautie and hir goodnesse, so that the Emperour and the King were accorded in all things as touching the marriage, vpon the condicion that the damosell would consent. Then called ỳ Emperour the young Lady to hin and said. O my fayr daughter, I haue prouided for thée that a King shall bée thy husband, if thée so assent, therefore tell mée what swere thou wilt giue to this.

Then sayde she to hir father, it sieth mée well, but of one thing dée ther I you beseech, if it might plea to graunt mée for the loue of G haue auowed my chastitie onely for this vii. yéere, therefore déere I beseech you for all ỳ loue that tweene your gracious fatherho mée, that yée name no man to bée h band till these vii. yéere bée ended, I shall bée ready in all things to fu your will. Then sayde the Emperour, sith it is so that thou wilt no husbande haue this seuen yeere, I will not breake thy vow, but when these seuen yéres bene passed, thou shalt haue the king of

Hungary to thy huſband.

And then themeperour ſent forth his letters to ỹ king of Hũgary, prayng him if it might pleaſe him to abide vii. yere for the loue of his daughter, and then would hæ ſpede of his intent without ple. Hereof the King was pleaſed, graunted to abide ỹ promiſed day. when theſe vii. yeres were ended a day, ỹ yong Ladie ſtode in hir ber mindow and wept ſore, ſay- us. Woe and alas, as to morow e promiſed to bæ with me againe holy lande, and alſo the King of ary to morow will be hære for to mæ, according to my fathers , and if my loue come not at a houre, then am I vtterly de- f the inward loue of him.

en the day came the king arayed towardes the Emperour with a at company to marry his daughter, nd was royally bæſeene and arayed in purple. And while the king was ryding on his way, there came a knight ſodainly riding by him, to whome hæ ſayde thus.

Dere

Dere friend whence art thou, and whence commest thou. The knight answered and sayd, I am of thempyre of Rome, and now am come late from the holy land and am ready to doe your service such as I can. And as they rode talking by the way, it began to rayne so fast, that all the kings apparell was almost spoyled. Then saide the knight. My lord, quod he, ye haue done folishly, for as much as ye brought not with you your house. Then sayd the king why speakest thou so, my house is large and broad & made of stones & morter, how should I then beare with me my house, thou speakest to me like a fole. When this was said they rod farther till they came to a great water and a depe, the king smote his horse with his spurres and leapt into the water, so that he was almost drowned. Then the knight saw this, & was ouer on that other side of the water without perill, he sayd to the king. Ye were in perill, and therefore ye did folishly because ye brought not with you your budge. Then saide the knight, thou speakest mervaylously,

my bridge is made of lime & ſtone, and containeth in quantity more then halfe a myle, how ſhould I then beare with me my bridge, therefore thou ſpeakeſt foliſhly. Well ſaid the knight my foliſhneſſe may turne thee to wiſdome.

When the king had ridden a little farther, he aſked the knight what time of daye it was. Then ſayde the knight if any man haue liſt to eate, it is tyme of the day to eat, and therfore my reuerēt Lord I pray you to take a modicome with me, for that is no diſworſhippe to you but great honour to me before the ſtates of this Empyre. Then ſayde the king, I will gladly eate with thee. They ſate both downe in a vyne garden, and all that were with the King and with the knight dined. And when dinner was done, and that the king had waſhen, the knight ſaide to the King. My Lord quod hee, ye haue done foliſhly, for y ye lead not with you your father and your mother. Then ſaide the king, what ſaieſt thou, my father is dead, and my mother is olde, and may not trauaile, how ſhould I then bringe them with me,

there-

therefore to thee I say the truth, a folisher man then thou art saw I never. Then said the Knight, euery worke is praised at the ende. When the Knight had ridden a little farther and was ny hand to themperours pallaies, ỹ Knight asked leaue to goe from him, for this cause, hee knew a nerer way to the palays to the young Lady that he might come first and leade hir with him. Then said the king, I pray thee sir tell me by what place purposest thou to ride. Then said ỹ Knight I shall tell you truth, this day seuen yere I left a net in a place, and now I purpose to visit it and draw it to mee, & if it bee broken I will leaue it, and if it be whole then will I take it to me, and keepe it as a precious Jewell, and when he had sayd what him list, he toke his leaue of the king and rodde forth, and the King kept the broad high way.

When themperour heard of ỹ Kings comming, he went towards him with a great company, & royally receiued him, causing him to shift his wet clothes and attyre him againe with new clothes.

And

And when the Emperour and the king were set to meat, the Emperour welcommed him with all the chere & solace that he could. And when they had dined themperour asked tidings of the King. My Lord said he, I shall tell you what I heard this day by the way.

There came a knight to me and reuerently saluted me, and anone after there came a great raigne, which greatly spoiled my apparell, & anone ỹ knight saide, sir thou hast done foolishly, for so much as thou broughtest not wt the thy house. Then said themperour, what clothing had ỹ knight on him. A cloake qd the king. The said themperour, forsoth that was a wise man, for ỹ house whereof he spake was a cloake, & therefore he saide to you that ye did foolishly because ye came without your cloake, for if you had brought with you a cloake, then had not your clothes ben spoiled with raine. Then saide the king, when we had riden a little farther, we came to a deepe water, I smote my horse with my spurres and almost I was drowned, and he stode on the other side of the water and

found

found no peril, and then said he to me, ye have done foolishly, for so much that ye ledde not with you your bridge. Forsoth, said themperour he sayd truth, for he called the bridge your squires, that should have ridden before you and assayde the depenes of the water. Then said the king, we rode farther, & at the last he prayed me to dine with him, and when we had dined he saide, I did unwisely, for I ledde not with me my father and my mother. Sothly saide the Emperour he was a wise man and said trouth, for he called your father & mother bread and wine, and other vitailes. Then said the king we rode farther and anone after he asked me leave to goe from me, and I asked diligently whether he went. And he answered agayne and sayde. This day vii. yere I left a Nette in a priuie place, and now I will ryde to visit it, and if it be broken or torne, than will I leave it, and if it be whole as I left it, then shall it be to me right precious, and I shall beare it with me. Whan themperour heard this he cryed with a lowde voice

and

and ſaid. O ye my knights and my ſeruaunts come ye with mée ſpedily vnto my daughters chamber, for ſothly that is the nette whereof the knight ſpake. And anone his knights and his ſeruãts went vnto his daughters chamber and found hir not, the foreſayde knight had taken hir with him. And thus the knig was deceiued of the damoſell. And he went home againe to his owne country aſhamed.

## The Morall.

Déere friends this Emperour is our Lord Jeſu Chriſt, and this faire daughter is euerlaſting life, the which themperour had ordained for kings, knights and other men. The knight that loued this young Lady, is euery good chriſtian ſoule, which holdeth him ſelfe not worthy to come in the ſight of God, vnto ſuch ioy as the apoſtle ſaith. Non eſt condigne paſsionis huius temporis ad futurã gloriã They be not ſo worthy of ſuffering this time to attaine vnto ỹ glory

that

that is to come. This knight was vii. yeres absent from his loue, like as a good Christian man all the dayes of his life should labour and trauaile in fulfilling the vii. workes of mercie. By the king that came without a cloake in the raine, is to vnderstande some mightie men of this world as that haue cloaks to couer all their other clothes. By this cloake is vnderstood charitie, as the apostle saith. Charitas cooperit multitudinem peccatorum. Charitie coureth the multitude of sinnes. But many men haue not this cloake, wherefore they be wet in the rayne of pride, auarice, and lecherie.

This king also was almost drowned, bicause he lacked his bridge, that is to saye, perfect faith. For we se daply that there may no man passe ouer a greate water, broad & deepe without a bridge, or some other thing that is able to beare him. Right so with out faith it is impossible to please God. And thus may no man be saued without faith, when they set their life in worldly ioy or worldly helpe, more than in the help of God, which

which is mightie to doe all thinges, wherefore he ſaith himſelfe thus. Si habueritis fide ſicut granum ſinapis poteris &c. If ye haue faith as the grayne of muſterd, then may ye ſay to the hills remoue out of your places, & they ſhall remoue. But many of vs now a dayes hath ouer feeble faith, & therefore they ſhall ſodainly fall in the clay of deſperation and by deadly ſinne oftentymes they offend God. Alſo this king had not brought with him his father & his mother. By the father which is cauſe of generation is to vnderſtande humilytie, without whom there is no vertue in any man. And thereto accordeth ſainct Gregory, ſaying thus. Si quis ceteris vertutes ſine humilitate congregat, &c. He that gathereth all other vertues without humilytie, is like a man that caſteth duſt in the winde. His mother betokeneth hope, therefore he that will obtaine euerlaſting lyfe, him behoueth to haue the cloake of charitie, bridge of faith, a father of meekenes, & a mother of hope, as the apoſtle ſaith. Spe ſalui facti ſumus. Alſo this knight went the

ſtrait

straight path way & the king the broad way. For he that will be saued, it behoueth him to go a strayt way, that is to saye, the way of fasting, almes deedes, chastitie and repentaunce. Of the which way speaketh the apostle. Stricta est via que ducit ad vitam eternam. The way is strayte that leadeth to euerlasting life. But many men goe ỹ other way which leadeth to hell, that is to say, by the way of fleshly lust, & such men bene gone out of the way of euerlasting life, but such men be deceiued through ỹ way. Therfore studie we to walke that way wher by we may obtaine euerlasting life.

## The Argument.

¶By this history is figured as apeareth in the morall, the soule of euery good christian to him holden as his daughter. But beeing seduced, caryed away, and defiled by sathan our fowle enimy, she is reduced by the helpe and valiant prowes of our heauenly champion Christ Iesus vnto his former ha-

bitation. Yet man being vngrateful to his Redeemer forgetteth his dutie, and for good, rewarding euill to his champion Chriſt Ieſus deliuering him to be iudged by the law as an offender, but when the champion auoucheth what he hath done for man & his ſoule, than is he with ſhame of his ingratitude conſtrained to haue remorſe & call for grace to repent & amend his life by the death & paſsion of this champion Chriſt poſſeſſeth lyfe of euerlaſting ioy and bliſſe.

## The 15. Hiſtory.

SOmetime dwelled in Rome a noble Emperour named Agias, which had retaining vnto him a knight called Gerard, which was a worthy warrior, neuertheleſſe he was as meeke as a Lambe in the Emperours courte, but in the field he was like a Lion. This Emperour had a faire daughter, whome the ſtrong and mightie Earle of Paleſter carryed perforce away and defiled

defiled, neuertheleſſe it diſpleaſed more themperour the defiling of his daughter than the carrying of hir away, wherefore he called vnto him his counſayle and sayde. Déere friends it is not vnknowen to you the deſpite and violence done to mée in deflowring of my daughter, and therefore I purpoſe to giue battaile to the Earle, wherefore I pray you to be ready at a day, that ye may procéede with me in battaile. And they sayde, Lord we be readie to liue and dye with you in battaile.

When the apointed day of battaile came, they met on both ſides, and a cruell ſharp conflict was proſecuted on both ſides, and all that were of themperours part were ſlaine. And as themperour himſelfe ſhould haue bene forceably aſſayled, the knight Gerard put himſelfe among his enimies before themperour, and fought manfully, and ſo Themperour eſcaped, and the knight abood and ſlew the earle, neuertheleſſe this knight had diuers wounds. This notwithſtãding he abood ſtill till ỹ blod ran downe to his foote.

And when his enimies ſaw that the Earle was ſlaine, they fledde, and the knight with his people followed on the chace till hée came to the place where themperours daughter was, and ledde hir with him. And thus with triumph and victory he returned againe to themperour. For the which victory and recobtaining of themperours daughter he was greatly praiſed of all people.

Not long after it befel that this knight had a ſute to moue themperours court, wherefore the knight came vnto themperour & prayed him méekely to be fauorable in his cauſe, and furthermore he prayed him to doe the reaſon touching his honeſt demaund.

When Themperour had heard him, he called to him a Juſtice and ſayd. Sir Juſtice our will is, that you performe all equitie vnto this knight, and that that the Law will. And whē the knight heard this, he cryed with a lowd voice. Alas, alas, who heard euer ſuch a thing of an Emperour, thou wert, ſaid hee in battaile, where thy head ſhould haue béene ſmitten off, and I in myne owne perſon

perſon and none other man, put my ſelfe in ieopardy for thée, and ſaued thée, and now thou haſt aſſigned an other man to bée Iudge in my cauſe, alas that euer thou wert borne. And with that word the knight put of all his clothes & ſhewed his wounds that hée had receiued in the battaile, vnto all the men ỹ were there preſent, and ſayde. Loe, what I haue ſuffered for thée, Oh Emperour, and I put none other man in my ſtede, and now thou aſſigneſt an other man in my cauſe. For ſoth I ſay to thée, that I neuer ſerued ſuch a Lord béfore.

When the Emperour heard this, being almoſt confounded in himſelfe, ſaid thus. O Déere friend all that thou ſayeſt is trouth, thou ſauedſt mé from death, thou diddeſt recobtaine my daughter againe, and for my ſake thou haſt ſuffered many wounds. For ſoth it is right that I in my owne perſon come downe and make an end of thy cauſe, ſuch as may bée honour and ioye to thée.

And when themperour labored buſily in this matter, and made thereof an ende according to the knights entente,

wherefore all men greatly commended the Emperour,

## The Morall

Dere friends this Emperour may bee called euery Chriſtian man, or elſe all mankinde, which had a faire daughter, that is to ſay, the ſoule made to the ſimilitude of God. This Earle betokeneth the diuell, which carryeth away & deflowreth by ſinne the ſoule of man through eating of the fruite of the tree knowing good and euill, wherefore all mankind was in thraldom, til a ſtreng and valiant knight came and put himſelfe on the Croſſe to ſuffer death, as a redeemer of mankinde from the diuell. For if that had not beene, wee had all beene partakers of thraldome euerlaſtingly, and this knight reduced and reobtayned the ſoule of man vnto the Church, wherefore hee ſuffered many great wounds in his body. And now this knight, that is to ſaye, our Lord Ieſu Chriſt hath a matter to doe among vs, that is to ſaye, to fynde in vs perfecte life, wherefore hee calleth on vs dayly

that

that wée ſhold bée redy at all times, ſaying thus in ỹ Apocalipſe. iii. Eccesto ab hoſtium & pulſo: ſi quis mihi aparuerit introibo & canibo. That is to ſay. Loe I ſtand and knocke at the doze, if any man will open to mæ I ſhall come in & ſuppe with him. But many men doe as the Emperour dyd, the which appointed the knight an other Judge then him ſelfe. But now a dayes there bée ſome men that will doe no repentaunce foz the loue of him, which aſſigned no man but himſelfe to fight foz vs. And therefoze againſt vnthankfull perſons it ſhal bæ ſayde thus. Loe hæ ſuffered foz vs on the Crolle, deſpoyled of all his clothing, and ſhoweth to vs all his woũds that hæ ſuffered foz vs.

Wée wæ therefoze thankfull vnto God foz his graces that wæ may ſuffer foz his loue ſome ſozowfull repentaunce. Foz hæ that ſuffereth paine foz the loue of God in this life, ſhall receiue an hundzid tymes moze reward in the lyfe euerlaſting, and alſo hée ſhall obtaine euerlaſting life: vnto ỹ which our Lozd Jeſus bzing all mankinde. Amen.

## The Argument.

The ſoule of man is heere warned to eſchew the pleaſant baites and ſubtill craft of the diuell, that ſhee yeeld not to his allurments, leaſt ſhee bee ouercome of him, and hee get the vantage of this mortall courſe from hir, and bereue hir of the ioyes in the lyfe to come.

## The 16. Hiſtory.

THere dwelt ſomtimes in Rome a witty emperour namid Pompey, which had a fayre daughter called Aglas. This daughter had many vertues aboue all other women of that Empyre.

Firſt, ſhee was faire and gracious in the ſight of euery man. She was alſo ſwift in running, that no man might ouertake hir by a great ſpace. When themperour vnderſtood theſe two vertues

tues in his daughter, hée was right ioyfull, wherefore hée made to proclaime throughout all his Empyre, that what man poore or riche would runne with his daughter should haue hir to wyfe with great riches, if hée might ouerrunne hir and come soner to the marke then shée, and if shée ouer runne him and come soner to the marke then hée, his heade should bée smitten off.

When the states of that Empyre, as Dukes, Earles, Barrons and knights heard this crye, they offered themselues one after an other to runne with hir, but euer this young Lady ouer-ranne them all, wherefore they lost their heads according to the law. That time there was a poore man dwelling in Rome, which thought within himselfe I am a poore man and come of poore kinred, there is made a common crie, that what man so euer might ouerrunne the Emperours daughter by any wise, should be promoted to great honour and richesse, therefore if I might ouercome hir by any maner waie, I should not onley bée promoted to great honour but also

all my kinred. This poꝛe man pꝛouided himſelfe of thꝛée Jewells, whereby hée might winne hir. Firſt he made a garland of red roſes and of white. Secondly, he made a faire girdle of ſilke cunningly wꝛought. Thirdly hée made a purſſe of ſilke imbꝛodered with pꝛecious ſtones, and within the purſſe was a ball of thꝛée coulours, and vppon this purſſe was wꝛought this poſey. Who playeth with mee, ſhall neuer bee wery of my playe.

Then put hée theſe thꝛée things in his boſome, and went foꝛth to the pallayes gate cryying and ſaying. Come foꝛth fayꝛe Lady come foꝛth, foꝛ I am redy to runne with you and fulfill the lawe in all things.

When themperour heard this, hée commaunded his daughter to runne with him. This yong lady went to hir chamber window, and when ſhe ſaw him, ſhée deſpiſed him and ſayd. I haue ouercome many woꝛthy knights, and now muſt I runne with a choꝛle, neuertheleſſe I ſhall fulfil my fathers cõmaundement.

Anone the damoſell arayed hir foꝛ to

runne

runne with him. And at the last they ranne together, and within short space the damosell went farre afore him.

When this Jugler saw this, hée threw forth ẏ garland of flowers bèfore hir. And when the damosell beheld and saw that, shé stouped downe and toke it vp, and set it vpon hir head, and that whiles the Jugler went afore hir. And when this yong damosell saw this, shé wept sore, and for sorow shé threw the garland in a ditch and ranne after him diligently, & at the last shé ouertoke him, and lift vp hir right hand and gaue him a buffet, saying to him thus: Abide thou wretch, it bèseemeth not thy fathers sonne to haue mée to his wife. And this young Lady went bèfore him a great space. And when the Jugler saw this, hé toke ont ẏ girdle of his bosome and threw it bèfore hir. And when shé saw that, lightly shé stouped downe & toke it vp, and anone gyrde hir therewith, and then the Jugler went againe bèfore hir.

And when she saw that, she made great lamentation, and toke the girdle with hir

hir teeth & tare it in three peeces, and then threw it from hir, and then shee ranne fast after him & at the last ouer toke him, and then shee toke vp hir hand & gaue him a great blow, saying these words. O wretch, thinkest thou to ouercome mee, and with that shee ranne before him a great speace. The Jugler was slye and subtill, and aboad till that shee was almost at the marke, and then hee threw forth before hir the Purse, and when shee saw this Purse, anone shee stouped downe and toke it vp, and opened it, and found the ball, and red the posey, Who playeth with mee, shall neuer bee weary of my play. And then began she to playe, and so long she continued in playing till that the Jugler was before hir at the marke. And thus he wanne thymperours daughter.

## The Morall

Deere friends this Emperour is our sauiour Christ, and his fayre daughter is mans Soule, which was made cleane with the water of regneration

or baptisme, and was also swift in running, that is to saye, in vertue, while that she is in cleannesse, so that no deadly sinne might ouercome hir.

This Jugler that is of so subtill and craftie liuing is the diuell, the which studieth day and night to deceiue innocents.

Hée prouideth him of thrée thinges: First, of the garland which betokeneth pryde by this reason, for why a garland of flowers is not set vpon the arme nor vpon the foote, but vpon the head, that it may bée séene. Right so pride would be séene: against proude men speaketh saint Augustine, saying thus. Quemcunq; superbum videris, filium diaboli dici non dubites. That is to saye, what proude man that thou maist sée, doubt yée not to call him the sonne of the diuell.

Do thou therefore as the maiden did, bewayle thy sinnes and take of the garland of pryde and cast it in the ditch of heartie repentaunce, and so shalt thou giue the diuell a great buffet and ouercome him.

But

But when this Jugler, that is to say, our ghostly enimie, the diuell seeth himselfe ouercome in one sinne, than he returneth & tempteth a man in an other sinne, and casteth before man the girdle of lechery.

But alas there be very many gyrd with the gyrdel of lechery, of the which gyrdle speaketh saint Gregory saying thus. Gyrde we our loynes with the gyrdle of chastitie, for who so euer is gyrt with this gyrdle shall not leese the course of lyfe.

Then casteth the Jugler forth (that is to say, the diuell) the purse with the ball. The purse that is open aboue and close vnder, betokeneth the hart, which euermore should be close in the bottome against earthly things, & open aboue to heauenly ioy, & the two strings that openeth and shutteth the purse, betokeneth the loue of God & of our neighbours. The bal which is round & mouable to euery part of his difference, betokeneth couetise, which moueth euer both in yong and in olde, and therfore ỳ posey was good & true ỳ was wrought on the

purse

purse, Who so playeth w̄ mée, ꝑ is to say, with couetousnesse shal neuer be satisfied. Therfore saith Seneca: Cum omnia pectam senescunt, sola cupiditas iuuenescit. When that all sinne was olde, than couetise all onely wareth young. Therfore let vs take héed that wée play not with this ball of couetousnes, & thā without doubt wée shal obtaine & gaine the game with the tennes Ball in the blisse of heauen ꝑ neuer shall haue ende. Unto the which blisse bring vs hée that shed his precious blood for vs. Amen.

## The Argument.

The preaching of Gods word euery good prayer & practise as it is a soūding melody in the eares of God, and hath a tyme of felicitie for the delectation of mans minde, yet there is now and than stirred vppe some one or other sinister meanes, by sathā our whistling aduersary that the same is hindred for a tyme tyll the prouidence of God send forth godly preachers which with the hooke of gods word do win againe the lost felicitie, & so recouer the fall of such soules as were seduced

ſeduced into the perpetuall feloſhip of angells in heauen.

## The 17 Hiſtorie.

SOmtime in Rome dwelled a mighte Emperour and a wiſe, named Theodoſius, which aboue all other thinge hæ loued beſt two thinges, namely, the Muſicke vpon the Harpe, and paſtime of hunting. It befell after vpon a day as this Emperour hunted in a foꝛeſt, he heard ſo ſwæte a noyſe of harp sthat thꝛough the ſwætnes ther-of he was almoſt rauiſhed of his witts, wherefoꝛe he ſought about the foꝛeſt to finde that melody, and at the laſt he eſpyed at the ende of the foꝛeſt a powꝛe man ſitting beſide a water playing on a harpe ſo ſwætly, that themperour beſoꝛe that day heard neuer ſo ſwæte a melody. Then ſaide themperour, good friend, pꝛocædeth this melody from thy harpe oꝛ no. The powꝛe man anſwered & ſayd. My reuerend Lord I ſhal tell you the trouth. Beſide this water my wife and my childe and I haue dwelled.rrr. yære,

yére, & God hath giuen me such grace, that when so euer I touch my harpe, I make so swéete melody, that the fishes of this water come out to my hand and so I take them, where with my wife, my childe, and I be sustained dayly in great plenty. But alas & welaway, on the other side of this water there commeth a whistler & whisteleth so swétly that many times the fishes forsake mée and goe to his whistling, and therefore my reuerend Lord I beseech you of help against his hissing & whisteling. Then said themperour, I shall giue thée good help & coũsaile, I haue héere in my purse a golden hooke which I will giue thée, take thou it & binde it fast at the ende of a rod, & with some wormes for the bait vpon the hooke, then cast thy rod into the water forthwith, & ply thy play vpon thy harp, and when thou perceiuest the fish to byte on the baite, draw them vp to the lande with that hooke, & then his whisteling ne hissing shall not auaile. When the poore man heard this, he reioysed him greatly, and did all thing as hée had taught him. And whẽ this poore man began to touch

his harpe the fiſhes came to the bayte & than he toke them vp with his hoke, & liued thereby in better eſtate long time, and at the laſt ended gratiouſly his life in peace and reſt.

## The Morall.

¶ This Emperour betokeneth Ieſu Chriſt, which greatly delighteth to hunt the ſoule of mankinde in the forreſt, that is holy Church. Hee loueth alſo the melody of the harpe, that is to ſay, he loueth much thoſe ỹ teach the holy word of god. This poore man that ſate by the water ſide betokeneth ỹ prelats of the church and the preachers of the word of god, which ought to ſit beſide the world, and not in the world, ỹ is to ſay, they ſhould not ſet their delight in worldly things. The preachers ought to haue the harp of holy ſcripture, wherewith they may praiſe and honour God, and alſo therewith draw out of this world ỹ ſinners. Therfore ſaith the pſalmiſt thus. Praiſe ye god in timpanes and ſing ye to him on the harpe & the pſalter of ỹr ſtringes.

But

But now a dayes the preacher may say alas, for when I preach and teach holy scripture, the diuell commeth & whisketh so sweetly, that the sinners draw to him, and will not heere the word of god, but they turne themselues onely to the delight of sinne. The diuell deceiueth also mankinde by diuerse wayes. First in time of preaching he maketh some to sleepe, and them that he cannot make to sleepe, he causeth them to talke & clatter, and them that he cannot make to clatter, hee maketh them so dull that they may not vnderstand what the preacher saith, and them that he cannot beguile by these meanes, hee putteth in them businesse, and causeth them to goe out of the Church.

Lo so many waies the diuell hath to deceiue mankinde, and to let the word of God. Therefore euery prelate & euery Preacher behoueth to haue the golden hooke of gods grace against this whisteling, by the which grace they may draw sinners out of this world vp to heauen, vnto the which bring vs our Lord Iesus. Amen.

## The Argument.

¶Mans ſoule the daughter of our Sauiuiour is ſo deere vnto him, that he being careful for the conuerſation of hir in ſtate of ſincere life, is yet ſeduced by the ſugeſtion of the fleſh, which beeing a greeuous tranſgreſſor, is by earneſt repentance and amendemēt of life enforced to bring the ſaid ſoule againe vnto dutifull obedience towards God & man, that thence forwards cōtinuing, ſhe may attayn vnto the ioies of euerlaſting bliſſedneſſe, &c.

## The 18. Hiſtorie.

THere dwelled ſometime in Rome a mightie Emperour and a wiſe, named Polemus, which had no childe ſaue onely a daughter, whom he loued ſo much, that daye and night hee ordayned to haue hir garded with armed knights. And aboue theſe knightes he ordayned a comptroller well experienced in euery thing for to teach and inſtruct them how they ſhould doe. Hee ordayned alſo a ſteward for to guide his

houſehold. And when all this was done, on a night as hee lay in his bed hee bee thought him that hee would goe viſit the holy land. And then when all thing was ready for his iourney according to his purpoſe, hee called vnto him his ſteward and ſayd. My truſty ſeruant I purpoſe now to goe for the holy land, and therfore I leaue my daughter in thy keeping, & alſo I charge thee ỳ ſhe lack nothing, but that ſhee haue all maner of ioye and gladneſſe that pertaineth to a virgin. Secondly, I leaue in thy keeping fiue knights that beene hir keepers, and charge thee ỳ they lack nothing which to them behoueth.

Alſo I leaue to thee my greyhound commaunding that thou nouriſh and feede him as it appertaineth, and if thou fulfill all this that I haue ſayd, ỳ ſhalt at my comming againe receiue a great reward. Thẽ ſaid ỳ ſteward, my dere Lord in all ỳ I may I ſhall fulfill your will. When this was ſaid ỳ emperour, toke his iourney toward ỳ citie of Ieruſalem and the ſteward a long time kept well and truely the emperours ordinãce, and

charge enioyned him. But at the laſt it befell vpon a day that this ſteward had eſpyed this yong Lady walking alone in an Orcheyard with whoſe loue hee was ſodainly ſurpriſed, wherfore ſtraitway againſt hir will hee defloured hir. And when he had committed ſinne with hir, hee gaue hir ill language and hated hir more after then euer hee loued hir beefore, and droue hir out of ỹ pallais, wherfore this damoſell by this meanes being driuen to neceſſitie and great pouertie, went from dore to dore & begged hir bread. But when the knightes that were hir kepers heard of this, they reported ſhamefully ỹ ſteward of that ſinfull deede. Then the ſteward waxed wroth, and for great hate that he had in his hart, he diſpoiled ỹ knights of their goods, & droue them fro ỹ pallayes. And when they were thus robbed & exiled, ſome for lack of liuings became theeues, and ſome mankillers, which through this inconuenience they wrought great harme.

Sone after this, ther came tidings that themperour was arriued in far lands com-

comming homeward. And when the Steward heard this, hee was greatly troubled and moued in himselfe, and thus thinking in himselfe, hee said thus. This may not bee but needes I shall bee accused for my treaspasse ỳ I haue committed against themperours cõmandemẽt, hee is my God and mercifull Lord, therfore better it were that I goe & mete him with all honour and humilitie, and accuse my selfe to him, & aske him mercie, then any other should preuent mee & accuse mee to my Lord of my treason. Then the Steward streight put of all his clothes saue his hosen and his shert, and take three ropes with him in his right hand, and bare foote went and met the Emperour. But when themperour had espied him comming a far of in such maner, hee wondred greatly. And when the steward was come so neere that hee might speake to the Emperour, hee fell downe on his knees and saluted him reuerently. Then said ỳ Emperour, what is befalne thee that thou meetest mee after such a sort, for so much as thou art my steward, thou shouldest haue mette

mée with a great company of knights. A my Lord, quod hée, there is befallen mée an heauie caſe, for the which it behoueth mée thus to mete your highnes. Then ſaid the Emperour, what caſe is that, that is befallen thée. My reuerend Lord, quod hée, it behoueth firſt your highneſſe to aſke of mée why I bring with mée theſe three ropes. Then ſayd the emperour, why beareſt ỹ theſe three ropes in thy hand. Then anſwered this wofull ſteward and ſaid. This firſt corde I bring with mée to binde my hands and féete ſo hard, till ỹ blod braſt out on euery ſide, for that I haue well deſerued. The ſecond rope I bring with mée to draw mée by a horſe tayle vppon the pauement, till that ỹ bones bée bare without fleſh, for ỹ ſhall bée due to mée for the great treaſon I haue done againſt you. The third rope that I haue brought is to hang mée with, vppon an high galous, ſo long that the byrds light on my head, and on my body, and féede them ſelues of my fleſh, and theſe things are due to ſuch treſpaſſers and breakers of the lawe as I am, and therefore my

reue-

reuerend Lord haue mercy on mé, for I dare not knowledge my trespasse till I bé certaine of thy mercy and pittie. Thē said themperour, I sée in thée great méeknesse and contrition, therefore tell forth thy treaspasse, soothly thou shalt finde mercy and grace. Alas, alas, then saide hée, I haue defiled thy daughter, and driuen hir out of thy pallais, and now in extreame necessitie shée beggeth hir bread from dore to dore. I haue also dispoiled thy knights of all their goods, and now some of them by meanes they lack liuings bécome théeues and robbers, & some mankillers, and the comptrowler of the knights I haue slayne. But I haue fedde thy graihound with the best meate as long as I might, and tied him with a chayne, but at the last hée brake his chaine & went his way, so that now hée runneth about in the country.

When the Emperour heard this, hée was sore astonied and said. Hast thou defloured my daughter whome I loued so well, and also exiled my knights, and slaine their comptrowler, and the greyhound which I loued best, of whome I

gaue thée charge is gone alſo, certes were it not that I had forgiuen it thée, and that thou humble thy ſelfe ſo greatly, I ſhould put thée to the moſt vileſt death that could bée thought. Therfore depart hence forthwith and bring againe my daughter, then mayſt thou marry with hir, & if any harme hereafter befall to hir in thy default, then ſhall I double thy puniſhment. Alſo bring thou againe my knights, and reſtore to them their goods, and ſet them in their ſtate and office as they were before. And alſo ſéke diligétly my greyhound till thou finde him & then make him faſt, ſo that in thée hereafter may bée found no default. And when the ſteward heard this, hée bowed with moſt humble ſubmiſſion downe his head and thanked the Emperour of his great mercie.

And then hée went forth and ſought through all the Empyre ſo long till hée had found ỳ Emperours daughter and the knights, and alſo ỳ greyhound, and brought them againe. And after that he had got to wife ỳ yong lady with great

honour

honour & ioye, and alſo reſtored againe the knights goods. And at the laſt hee ended his life in peace and reſt.

The Morall

This Emperour betokeneth our Lord Jeſu Chriſt. His daughter betokeneth the ſoule of man, made after the ſimilitude of our Lord God. And ỹ v. knights betokeneth ỹ v. wits, armed with the vertue of baptim for ỹ preſeruation of ỹ ſoule. The comptrouller of ỹ knights is reaſon which ought to rule ỹ wits. The greyhound is ỹ fleſh of man. The ſteward betokeneth euery man to whõe god hath giuen life & ſoule to kæpe vnder paine of læſing euerlaſting life. But a wretched & wicked man remembryng not that is to come, full often corrupteth and poluteth his ſoule with ſinne, and repelleth hir from hir Pallayes of heauen, and then wandreth ſhee from dore to dore, that is to ſay, from ſinne to ſinne. Hæ diſpoiled theſe v. knights of their goods, that is to ſay, the v. wittes of theirs, or rather gracious vertues, taking away the naturall light from their eyes, exhorteth them diſorderly,

and

and alſo mouyng the eares to liſten vnto ſlaunder and backbiting, and ſo forth of all the other wittes, and thus ſome bee made theeues, & ſome mankillers. The maſter of theſe v. wittes is ſlaine when ſo euer man is ruled by will, and not by reaſon. The greyhound, that is the fleſh, wherein a man deliteth, was fedde and bound with a chaine of reaſon, which hee breaketh full oft and runneth out, and doth much harme.

The comming againe of this Emperour from the holy land betokeneth the comming of our Lord Jeſu Chriſt at the day of dome to iudge all mankinde.

Therefore doe wee as the ſtewarde did, accuſe wee firſt our ſelfe of our ſinnes leaſt the diuell & the world accuſe vs, then it is to late to aſke mercie, therfore put wee off our clothes betime, that is to ſay, our ſinfull life, and take wee three ropes in our hands.

The firſt rope that ſhould bynd our hands and feete, betokeneth the rope of true repentaunce which not onely ought to binde our hands & feete, but alſo both

our

our hearts within vs and our outward conuersation in such austeritie of life, ꝑ the blood brast out on euery side, that is to say, that sinne might issue and voide it selfe. Heere to accordeth Ezechiell saying thus. In quacunq; hora egerit penitentiam pecator saluus erit. When so euer the sinfull man doth repent himselfe he shall be saued. The second cord for to draw the trespasser, is acknowledging of our sinnes which should draw vs from the beginning of our life vnto our liues ende, by the party reconsiliation to our selues to God & man, vnto the time that the flesh be fallen from the bones, that is to say, till the lust of the flesh bee turned away by the stones of repentaunce. For in like wise as the stone by nature and kind is hard, right so the way of repentaunce ought to bee hard. The third rope that should hang the felon, is the rope of amendement of life. For as the scripture saith, there is more ioye in heauen ouer one sinner that turneth vnto the Lord in time, than ouer &c. Like as the steward brought againe Themperours daughter. So it

behoueth vs to seeke about by fruitfull faith, yea to finde our soule that we lost, and bringing hir againe to the church, to rule well our fiue witts, to feede our greyhound as we should, and make our life so cleane and pure, that we fall not againe to sinne, for feare that it fortune to vs worse, and that we haue no leasure to aske mercy againe at our neede. And if we fulfil all this truely vnto our liues ende, without doubt we shall obtaine euerlasting life. To the which our Lord bring vs all. Amen.

## The Argument.

¶ The violating of our innocēcie in not immitating the law of God, is heere described with being adiudged after the flesh, yet by the merits of Christ our sauiour, we obtaine our saluation.

## The 19. History.

IN Rome dwelt sometime a mightie Emperour and a wise named Edenne, which ordained a law for ỹ whosoeuer rauished

rauished a maide, should be at hir discretion wherewith she would put him to death, or that she would take him to hir husband.

It befell after that a man rauished in a night two faire maidens, the first damosell which he rauished desired that he should dye, and the second desired him to hir husband. The rauisher was taken & ledde before the Judge, that should satisfie both these damosells through his wisdome and equitie of the cause. The first damosell desired the death, according to the law. Then said the second, I desired to haue him my husband, for like as thou hast the law for thee, so in like case I haue it for me, and nevertheless my petition is more better than yours, for it is more charitable, therefore me thinketh in my reason that the Justice should giue sentence in fauour and furtherance of my desire. Then the Justice understanding the great mercy of the second damosell, gaue iudgement that he should take hir to his wife, and so it was done.

The

## The Morall.

This Emperour betokeneth our lord Jeſu Chriſt. The rauiſher betokeneth euery ſinner, which rauiſheth gods mercy as often he violateth the commaundements of God by ſinne, for the diuell may neuer ouercome man but if it bee ſuffered by will. For ſaint Auſtin ſaith. Non eſt peccatum niſi ſit voluntarium. It is no ſinne but if it be volũtary. The rauiſher alſo is called afore the Juſtice when the ſoule is departed from the bodie, and anon the firſt damoſell (Innocency) layde againſt the ſinner that he ought to dye euerlaſtingly by the law of righteouſneſſe. But that other mayden (that is Chriſt his merits) layd for hir how the mercy of God ought to help by harty repentaunce and acknowledging our ſinnes, which is the high way to euerlaſting life. Unto the which God bring vs all. Amen.

## The Argument.

The

The mother of the childe of grace and of the reprobate, is heere declared which of them shall be saued, and which of them dampned, is not yet reuealed vnto the world, till the day of iudgement.

## The 20 Historie.

SOmetime there dwelt in Rome a mightie Emperour and a rich named Lipodius, which toke to wife a faire virgin & a gentill, ỹ daughter of the king of Assiria, this yong lady conceiued and beare a childe. And in the byrth of hir sonne she dyed. And a none after hir decease this Emperour maried an other wife, and had by hir a childe also. And immediately after that these children were borne, he sent them both into a strange land for to be norished. Then said the mother of the second childe. My reuerend Lord tenne yéres bée now fully expired since I bare my childe, and yet sawe I him neuer but once, and that was the first daye of his

byrth, therefore I beſeech you my Lord to ſend for him, that I may once reioyce mée of his ſight. Then ſaid the Emperour, I haue an other childe by my firſt wyfe, and if I ſend for thy ſonne than muſt I ſend for both, and than anone he ſent for them. And when they were come they were of paſſing fauture and well trayned, well inſtructed & paſſing like in all maner thinges: ſo as hardly the one might bée knowen from the other, but by the father onely diſcerned. Than ſaid the mother of the ſecond childe. A my Lord, tell mée which of theſe is my ſonne, and he called to him his ſonne ý he begate on his firſt wife. When the Empreſſe heard this, ſhé gaue all hir care to nouriſh him, and deſpiſed the other child. When the Emperour ſaw this, he ſaide to his wife. Certainely I haue deceiued thée, for him that thou loueſt ſo much is not thy ſon, but that other is thy ſonne.

Than ſette ſhée all hir care vpon the ſeconde, and forſoke the firſt.

When the Emperour ſaw this, hée ſaide. Truely I haue deceiued thée with-

without doubt, this is not thy sonne, but one of them two is thy sonne. Then sayde the mother. A my Lorde for his loue that dyed for mankinde, tell mée without cauellacion, which of them is my sonne. The Emperour answered and sayd, certainely I will not tell you till they come both to mans state, for this reason. First I told you that this was your sonne, and him haue you cherished as thy sonne, and forsaken that other, and when I tolde you that this was your sonne, than despised you the first and cherished the second, therefore I will that you bring vppe and cherish them both, till that you may haue ioye of them.

When thempresse heard this she nourished them both a like. And when they were both come to age, the Emperour made a great supper, and before all his gestes hée tolde his wyfe openly which of them was hir childe.

Than reioysed the Empresse greatly, and with hir sonne shée ended hir lyfe in peace and rest.

## The Morall.

This Emperours sonnes betokeneth those that be chosen to euerlasting life, and those that be not chosen. The mother of them is ỳ prouidence of God that nourisheth thẽ both. Therfore our Lord will not that his prouidence should let the world know which bee chosen and which be not chosen. For if thee knew that, than would she loue the one and hate the other, and so should charitie be ouerthrowen among vs, and should liue in discord and strife, but trouth at the day of Iudgement shall tell vs which of them shall be saued, & which of them shall be dampned. Therefore pray we in this world that we may come to the euerlasting feast in heauen. Vnto the which God bring vs all. Amen.

## The Argument.

The vngodly of this world will take no paines to liue vertuously, and yet often tymes are they enriched for the most

most part with the guifts of fortune, neither carefull of the reward laid vp for pure vertue in heauen, nor fearing the torments of hell deputed for the rich and vicious worldlings.

## The 21. History.

SOmetime there dwelt in Rome a noble Emperour named Polenus, which had three sonnes whome hee loued much. It befell vpon a daie when this Emperour lay vpon his bed, he bethought him to which of his sonnes he might giue his Empyre after his decease. Then called hee to him his three sonnes and saide. Which of you three that is slowest shall haue mine Empyre after my decease. The first sonne answered and sayde. Thyne Empyre by reason shall bee myne: For I am so slow that if my foote were in the fyre, I had rather it should be brent then I to take it out.

Then said the second, I am (quod hee) more apt to the Empyre then thou, for though ther were a rope about my neck

wherwith I ſhould bee hanged, and if I had a ſharp ſwoꝛd in my hand foꝛ great ſlouth ẏ I haue I would not put ſoꝛth my hande to cutte the rope foꝛ to ſaue my life: And when theſe two bꝛethꝛen had ſaid, the third ſaide foꝛ him thus, I ought to be Emperour bẽfoꝛe you both, foꝛ I paſſe you in ſlouth, and that will I pꝛoue thus. I lye vpꝛight in my bed, & there dꝛoppeth water vpon both mine eyen, & foꝛ great ſlouth that I haue I moue not my head neither to the right ſide of the bedde noꝛ to the lefte ſide, foꝛ ſauing of my ſelfe. When the Empeꝛour heard this, hee bẽquethed the Empꝛe vnto the youngeſt ſonne as to the ſloweſt of the bꝛetheren.

## The Morall.

This Emperour bẽtokeneth ẏ diuell, which is loꝛd & father ouer the vngodly in this woꝛld, by the firſt ſon is vnderſtood a man that chaũceth into euil compamy by whom he falleth into miſdemenour and had leuer to be bꝛent in ẏ fire of ſin, then depart from them. The ſecond ſonne betokeneth him that knoweth

eth himselfe bound with ẏ band of sin, wherwith he is to be hanged on ẏ gallous of hell, & is so slouthfull ẏ hæ wil not put them away with the lawfull swoꝛd of repentance. By ẏ third sonne is vnderstood a man ẏ heareth the teaching of the ioyes of heauen and of the paines of hell and will not moue him selfe to the right foꝛ loue and desire of reward, noꝛ to the left side to foꝛlake his sinnes foꝛ feare of eternall paine. Such a man without doubt foꝛ his sloth shall obtaine the kingdome of hell, from the which kæpe vs our Loꝛd Iesus. Amen.

## The 22. Historie.

ALexander the mightie Emperour sometime ruled, which besæged a citie of the kinge of Egipt with a great hoast, neuertheless this Emperour lost many mightie knights without any hurt of stroke. And thus frō day to day his people dyed sodenly, whereat this Alexander wondoꝛed greatly & was full soꝛowfull therof in his minde, and anone let call afoꝛe him the wisest Philosophers that might bæ found, and praied them to tell him why his people dyed

thus sodainly without woūd. The Philosophers answered and said.

My Lord it is no wonder, for vpon the walls of that Castell within the Citie is a Cocatrice, through whose sight your men dye, for they are infected with the venime that commeth of his eyen, and therevpon they dye.

Than this Alexander asketh if there wer any remedy against that cocatrice. The Philosophers answered and said. My Lord, there is good remedy, which is this, pleaseth it you to set vp a large myrrour of cléere glasse ouer against this Cocatrice, betwæn your hoast & the wall of the citie, & when the cocatrice beholdeth him selfe in the myrrour, the deadly nature of this venimous sight shall returne againe to himselfe, & thus he shall die, and your men shal be saued. The Emperour wrought by the counsell of the Philosophers, and let set vp straight a large myrrour of glasse, and thus was the Cocatrice slayne, and the Emperour with his hoast made an assault to the Citie, and obtained the victory.

The

## The Morall.

This Emperour may bée called euery Christian man which ought to gather an hoast of vertues, for without vertue there may no man fight ghostly.
The Citie against whom yée shall fight is the worlde, wherein there is an high Castell, that is to saye, vanitie of vanities. Vanitas vanitatum. And all vanitie, in this vanitie standeth ỳ Cocatrice that is to say, pride of life, desire of the eyes, and lust of the flesh, wherfore this pride infecteth so many, that they dy at the last euerlastingly. Therfore ỳ greatest remedy against this pride, is ỳ consideration of our vncleannes, how wée came naked into this world, & if it be asked why a man is proude, certainely it may bée answered thus, for default of robbing himselfe w̃ vertues, what shall wée doe whẽ wée die thus gostly but set vp a pure mirrour of conscience, and by that conscience wée may cõsider our wil & our brittilnes as in a glasse, where ỳ maist sée thy owne default, & if wée doe

thus without doubt ỹ Cocatrice, that is pride of life, deſire of the eyes, and luſt of ỹ fleſh, wæ ſhall vtterly deſtroy and obtaine the victory of this worldly citie, & then be we ſure to winne euerlaſting life, vnto the which God bring both you and mẽ. Amen.

## The Argument.

The ſoule of man being occupied in the body with the fleſh, ſhe ſeeketh by finiſter meanes to ouerthrow the ſoule with hir vncleane luſts, after ỹ world, wher though the ſoule for a time ſuffereth ſhipwrack of worldly felicitie, yet the Lyon of the tribe of Iuda is of power, not onely to comfort him in neceſsitie, but alſo to reuẽge his iniury, & make him to repoſſeſſe with his former eſtate a more firmer euerlaſting felicity in the world to come.

## The 23. Hiſtorie.

A Mightie Emperour ſometyme ruled the Romaynes named Archelaus, the which in his olde age eſpowſed

espowsed a fayre young ladye, whome a young knight loued, & had to doe with hir as oft as him list.

It befell on a night that this Emperour bethought him in his bedde to visit the citie Ierusalem, wherfore without any more delay he ordained al thing necessary to his iourney, and toke his leaue of the Empresse and of the states of thempyre, & went towards the sayd Citie.

When the Empresse heard this, shée toke the master of ỳ shippe and sayd: If thou wilt consent to mee & bée true, aske of me what thou wilt & thou shalt haue it. The master of the shippe was corrupt with couetousnesse and said. O my dèere ladye, what so euer you will commaund mée I shall without fayle fulfill it, so that yée will reward mée for my labour. Then saide the Empresse, or thou doe ought for mée I shall giue thée what thée list to haue, so that thou wilt sweare to bée true to mée & kèepe my counsaile.

The maister of the shippe anone made his oath to bée true to hir.

Then

Than saide the Empresse. My Lord goeth with you in your ship, therefore when he is in ỳ middest of the sea, cast him out that hée may bée drowned, and yée shall obtaine your reward without any withsaying.

Then the master of the shippe sware a great oath and sayde. By the great God Jubiter after hée commeth once within my ship, yée shall neuer sée him more. Then the lady paide him as much gold as he would haue, & forth he went to his shippe.

And within short time after the emperour toke his ship, and when he was in the middes of the sea, the master of that shippe toke Themperour & threw him ouer borde into the sea.

Then the master returned againe and tolde the Empresse that the Emperour was cast into the sea, whereof shée was full glad.

This Emperour ỳ was thus cast into ỳ sea had learned in his youth to swim, and swam forth till hée saw an Iland in the sea, but euer in his swimming when hée was faint & like to haue béene

drowned

drowned, hée prayed to God to bée his help, and wept sore, tyll at the last hée came into a little Iland wherein was nothing but Lyons and Lybberds and diuerse other beasts that swam thether from other lands.

When this Emperour had taken land in that yle, hée spyed a yong Lyon fighting with an olde Lybbard, and the Lyon was almost ouercome. The Emperour had great compassion on the Lion and drew out his sworde and slew the Lybbard. The Lyon euen from ỳ tyme forth followed the Emperour, & would not leaue him for nothing, but euery day the pray that this Lion toke he brought and layd it bëfore ỳ Emperours fëete, and anone the Emperour smote fire on the flint stone, and boyled the body in the skinne, and thus was he fedde long tyme, tyll at the last hée walked to the Sea strand, where he saw a ship come sayling by, & anone with an high voice hée cryed. And when the shipmen heard the voyce, they wondred what it might bée, wherfore they sayled toward him, and when they were come to him hée

sayd,

ſayde good friends take mée with you, and I ſhall pay you a good fraight. And anone they toke him into theyr ſhip, and the Lyon followed him ſwimming in the Sea after the ſhippe: And whan the Lyon was in point to haue bene drowned, the ſhipmen had pittie on him, and toke him into the ſhippe. And when the Emperour came to lande hée payd his fraight, and when he had payd them he went forth tyll hée came nére his owne Pallais, wher he heard trumpets and Claryons, with all maner of other minſtrelſie, and as hée hearkened what it might bée, there came from the Pallayes a Squire towards him that was of his knowledge, but the Squire knew not him, to whome the Emperour ſayde thus. Good friend I praye thée tell mée what melody is this that I heare. The Squire aunſwered and ſayde. The Empreſſe is married this daye, and there bée all the ſtates of the Empyre at hir feaſt, and therefore they make ſuch melodie to make hir geſtes merry.

Then ſayde the Emperour to the

ſquire

squire, where is hir husband that was the Emperour before. The squire said that he was gone to the holy lande, and was drowned by the way in the Sea. Then sayd the Emperour, I pray thée sir that thou wouldest doe my errande to thempresse & to the Lord that would be hir Husband, that I may come into the Pallayes and show theyr maiesties some disport with my Lion.

The squire graunted to doe his errande, and went in and tolde the Lord and the Ladye, that at the gate was a godly olde man that desyred to come in and play with his Lyon afore you. Then sayde the new wedded Lorde, bring him in, and if he be worthy percase hée might gette his meate for his playe.

Whan the Emperour with his Lyon was brought in, the Lyon anone without any comfort or setting on, ranne vppon the young knight that was newly maried and slew him, and when hée had so done, he ran vpon the Empresse & deuoured hir to the hard bones before all the Lords of the Empyre. And when the

the states saw this, they were greatly agast and began to flee. But the Emperour w̄ his fayre speach comforted them & said. Lo this is the vengeance of god, for this is my wyfe that hath vsed adultry long time with this knight that lyeth here dead, and she practized my death with the master of the ship, and here vpon the master threw mee into the Sea, but God saued mee from the death, and bicause I holp once the Lyon at a need, hee forsoke mee neuer sith, and now as ye see all when I come into my Pallays without any comfort of mee, hee hath slaine both the adoulterers, and therefore vnderstande ye for trouth that I am your Lord the Emperour.

Anone when they heard this, they lift vp theyr eyen and beheelde him, and at the last they knew him for theyr Lord, wherefore they were greatly reioyfed and prayfed God for ỹ miracle, which had saued their Lord and Emperour. And they liued after in rest and peace.

The Morall.

By

By this Emperor ye may vnderstād every Christian man that purposeth to visit the Citie of Hierusalem, that is to say, to get euerlasting life through fruitfull faith. But his wife, that is, ỹ wretched flesh murmureth against the soule, and louth better an adulterer, that is, deadly sinne, then his husband. This emperour went into the ship, taking his iourney toward the citie of Hierusalem, that is to say, he went to the Church of God, which is the way to God. But the wife, that is to say fleshly men, accused him to the master of the ship, ỹ is to say, to the Prelates of the church, for great rewards, which oftē times blindeth the sight of many Iustices, where through, many perfect men be cast out of the ship into the sea to be drowned, that is to say out of the Church, into the Sea of thys worlde. But what shall hee doe then, that is thus cast to be troubled in this worlde, certainely this ought he to doe, let him learne to swimme, that is to saye, let to him put all his hope in God, and then by his grace hee shall come to an Iland, that is to saye the religion of

heart, and that he shall loue euer the better to kæpe himselfe out of this world, and therefore saith saint Ieames thus. A cleane religion & vndefiled is a precious thing in the sight of God. And he that is in this religion shall finde a Lyon whome he behoueth to haue against the diuell. This Lyon is our Lord Iesus Christ, that came of the tribe of Iuda, which fighteth euer against the diuell, and if a man haue holpen this Lyon at any tyme, trust well then that hæ will not forsake him, but be with him in all his nede, according to the Psalmist saying thus: Cum ipso sum in tribulatione. I am with him in trouble. By this Lyon thou maist take thy wife, that is to say, thy flesh, with repentance, and slay thy sinne, and then without doubt thou shalt obtain the empire of heauen. Vnto the which bring vs our Lord Iesus. Amen.

## The Argument.

The soule of manne espoused to Christ in baptisme, yet dyeth by meanes of sinne

sinne, leauing behinde hir sonne called reason, or rather the word of God, which healeth the disease of man hir sinfull father, and beeing sent for to cure the maladie of hir stepmother, will, refuseth to administrate ghostly comfort vnto hir.

## The 24. History.

SOmetime in Rome bare sway a mightie Emperour named Gorgonie, which had married a courteous Lady and a fayre, to his wife. This yong Lady in due processe of time conceiued and bare a sonne, a fayre child & an amiable. When this child was ten yeere old, his mother the Empresse died. And anon after the Emperour maried an other wife. The second wife loued in no wise the Emperours sonne, but dyd him all the shame and reproch that she might. When the Emperour perceiued this, willing to please his wife, exiled his sonne out of his Empier. And when this child was exiled, he went and studyed Philicke, so that within short time hee

was a subtill and cunning Phisition. It befell some after the Emperour his father sickned, it was almost dead. Wherefore when he heard that his sonne was such a Phisition, he sent for him by letters, praying him that he would come to him without any delay. And then the sonne willing to obey and fulfill his fathers commaundement, in all hast came vnto him. And when he had seene his father, and felt his pulses and his veines, all the sickneſſe he had was sone healed with his medicines from all manner of dangers.

Sone after that, the empreſſe his stepmother began to ware sicke, and many phisitions said that she would dye. And when the emperour heard this, he praied his sonne to helpe hir of hir sickneſſe. Then said his sonne, certainely father, I will lay no hand on hir. Then the Emperour began to ware wroth & saide. If thou wilt not obay my commandement, thou shalt hereforth depart my empyre. His sonne answered and saide: If ye doe so (deere father) ye do vnrightfully, for well you knew, that you exiled me,

out

out of your Empyre through hir suggestion, and mine absence was cause of your sorrow and sickneſſe, & in likewise my presence is cause of hir sickneſſe, and therefore I will not meddle with hir, & also I will vse no more medicines, for oftentimes phisitions are deceiued, and therefore I dare not laye hand on hir, leaſt men would say, (if it fortuned hir to dye) that I were the cause thereof. Then sayde the Emperour: She hath the same sickneſſe that I had.

His sonne answered & sayd, though shée hath ỹ same sickneſſe, neuertheleſſe yée bée not both of one complection. For whatsoeuer I did to you, yée helde you content, and when yée sawe mée come within the Pallace, yée reioyced of my comming, and greatly were eased to sée him that yée begat.

But when my stepmother saw mée, shée swelled for anger, and toke corſie at hir heart, and therfore if I should speake to hir, hir sorrow should increaſe, and if I should touch hir, shée would bée from hir selfe. And also a Phisition profiteth naught, but whereas the sicke patient

delighteth in him.

And when the Emperours ſonne had ſayd his mind, hæ eſcaped and went his way.

## The Morall.

This Emperour bætokeneth euerie chriſtiã man which is wedded to Chriſt, in the baptiſme of regeneration. For then ỹ ſoule is made ỹ ſpouſe of Chriſt, on whome man getteth a ſonne, that is, reaſon. But this wife, that is to ſay, Chriſtendome dieth, whenſoeuer a man lyeth in deadly ſinne, and after hir a man matcheth himſelfe with a bitter woman, a ſtepdame, that is to ſay, wickednelle, as oftentimes as hæ is ruled by will, and not by reaſon, wherefore a man that liueth by fleſhly luſt, oftentimes exileth reaſon, & then anone the ſoule wareth ſicke, for the abſence of reaſon is ỹ cauſe of the ſicknelle of the ſoule. For when Gods word is working in the reaſonable ſoule, as a good & ghoſtly Phiſition, hæ recouereth health vnto the ſicke ſoule.

But

But when the stepmother wareth sick, that is to say when froward will wareth sick, then is ỳ flesh kept in awe by repentance. And therfore studie wée to kepe in awe our flesche so by repentance, that we may come to euerlasting ioye. Amen.

## The Argument.

¶ Iesus Christ the sonne of God, ought to bee cherished and fostered in our harts by faith and fruitfull good lyfe. Which is taken from vs when we are vnthankfull vnto him, in gods graces. Wherfore the prechers of gods word as good Phisitians, are comfortably sent vnto vs for the admonishment of vs in perseuerance to amendement of lyfe, and constancie in Christes merits, so to harbour him in our harts, as he may therby bestow on vs the promotion of heauenly blisse euerlasting.

## The 25. Hiſtory.

SOmetime dwelt in Rome a mighty Emperour named Folenus, who had taken to wife the Kings daughter of Germany, a faire lady & a courteous, which within ſhort time conceived and bare a ſonne. When this childe was borne, ỳ ſtates of the Empyre came to the Emperour, and euery one of them beſought the Emperour to nourith his ſonne. The Emperour anſwered and ſaid. To morow ſhall be a tourney, and there ſhall ye all be, & which of you doth beſt, & obtaineth the victory, ſhall haue the keeping of my ſonne.

And if he traine him vp well, I ſhall promote him to great dignitie & honour. And if he doe the contrary, he ſhall dye the fouleſt death that can bee thought. Then ſayd they. Deere Lord, all this pleaſeth vs well.

On the morow when euery man was come to the tourney, the ſtates iuſted & held tourney with great valiance a long time, till at ỳ laſt there came a worthie knight named Ioſias, that ſo couragiouſly

bare

bare himselfe among thē, ẏ he obtained the victory. And immediatly after the tourney was all done, this Iosias, toke the childe and led him forth with him.

And bēcause this Emperours comme should be receiued in his coūtry, he sent before to his Castle & commaunded his officers that it should bē royally prouided for, and prepared both without and within, & that ẏ childs lodging should be in the middest of the Castle, and also that ẏ seuen Sciences should bē pourtrayed about the childs bed, that when the Childe waked out of his slēpe, hē might lye in his bedde and bēhold the same. This knight had a fruitfull and a wholesome well by the childes beddes side, wherein hē vsed to bath himselfe & the knights wife bare the keye of this well, and there was a window where at the Sunne might comfortably shine vpon him. It fortuned vpon a daye the Lady that kept the keye, left the window open through negligence.

Which bēinge so done, there came a Beare and sawe the Window open, and went to the well, and bathed him

therein, of whoſe bathing the well ſa-
uoured after for the great heate which
was ỳ time in the chafed beare, where-
fore who ſo euer dranke thereof ware
leperous with in ſhort time. And ſo it
fortuned within a little ſpace, that by
meanes of vſing the ſame water, ỳ Lord
the Lady and all their houſehold were
lepers, and notwithſtanding it appea-
red not ſodainly. And in ỳ meane time
there came a great Eagle in at the win-
dow where the Emperours ſonne lay,
and bare ỳ childe away out of his cra-
dell. And when the knight perceiued
this, hee wept bitterly and ſaide. Alas
alas and woe to mee, wretched crea-
ture, that euer I was borne, what ſhall
I doe, for now I am the ſonne of death,
for I am become a lothſome leaper, and
ſo in my wife and all my houſehold.
And while he was thus mourning, ther
came to him a Phiſition & ſaid to him.
Sir, if ye will doe after my counſaile,
it ſhall not repent you. Firſt it behoo-
eth you & your wife, & all your houſe-
hold to bee letten blood, and after that
to bee bathed and waſhed cleane. And

then

then shall I lay to my medicine.
And when yée are whole, then shall you and your household walke to ỹ mountaines, and séeke the Emperours sonne, for the Eagle hath let him fall in some place. The knight wrought all thing by the counsaile of this Phisition, and incontinent after was letten bloud and receiued the medicine, and then hée was all whole and his wife & all his household, wherfore hée toke his horse, accompanyed with thrée Squires, and rode forth to séeke the childe. And at the last hée found him whole and sound lying in a valey, wherat he greatly reioyced.
And for the great ioye & gladnesse that was in him for finding of ỹ Emperours sonne, hée led the Childe home to his father. And when the Emperour saw his sonne in good health, hée was right glad, wherefore hée promoted him to great worship, and so after that long time liued he ther in heauenly state, and at the last he ended his life in peace and rest.

The

## The Morall.

This Emperour betokeneth the father of Heauen, his sonne betokeneth our Lord Jesus Christ, whome many men desired to nourish, at such times as they receiued the sacrament of his death and passion. Hee nourisheth him that best tasteth with the diuell, & ouercommeth him through godly life. The knight that toke this childe with him, betokeneth a good christian man that euermore absteineth truely from doing euill, and laboreth cõtinually to doe good to all men. Therfore doe wee as ỹ knight did, send wee before messengers to prepare and make cleane the Castle of our hearts, from all spots of sin by fruitfull faith, and so shall this childe Jesus rest and light in the middest of our hart.

The well betokeneth mercy, which ought to bee next our Lord. For who so euer is without mercy & truth may not nourish that blessed childe Jesu. But it happeneth ofte that the knights wife (that is the flesh of man) beareth ỹ key of mercie, & ofte leaueth that well open,

and

and then commeth the beare) that is, the diuell, & leaueth the loathsome filth in the well of mercy, & who that tasteth thereof shall be infected with leprosie of sin. The window wherein the Sun shineth, is the grace of the Holy ghost, by whome men liue & are comforted ghostly. By this window the Eagle commeth in, that is to say, the people of allmightie God, and take away the childe Jesus from the heart of man, and then manne hath great cause to wepe, but what shall we doe when the Childe is gone, but send for a subtill phisition, that is to say, a discreet minister of the word of God which shall giue him counsayle & let him bleed & all his household, that is to say, to put out sin through acknowledging thereof, & reconciling himselfe with earnest repentaunce vnto his heauenly Father.

Then must hee bath himselfe with teares of contrition, and Compunction of heart, and after that, take the medicine of amendement of life, and so liue pure and cleane from all manner of sin, and when he hath done thus, he must

leape

leape on the Palfray of good perſeuerraunce from euill, and ryde forth with his three ſquires, that is to ſay, faſting from euill, prayer vnto God, and well deſerued towards man, & then without doubt, he ſhall finde the childe Jeſus in the valey of humilitie, and not on a hill, that is to ſay, pride. And if he doe thus doubtleſſe he ſhall haue might & power to nourith that bleſſed childe Jeſus, for whoſe nourithing, the father of heauen ſhall promote him vnto euerlaſting ioy. Vnto the which ioy, God bring vs all. Amen.

## The Argument.

¶ Chriſt the king of euerlaſting glory, hath proclamed mutuall ioy & bliſſe in heauen, as well to the poore as to the rich, But the rich oft times coueting all, looſeth that prerogatiue which the poore in hart enioy by the prouidence of god. Yet as he is a righteous God, he ordayneth both for the rich and the poore, in ſuch ſorte, that if they will, they may together ioyfully

be

be satisfied with the fruition of his abundant graces.

## The 26. Historie.

SOmetime dwelt in Rome a mighty Emperour named Fulgentius, which governed his people nobly, & loued them so much, that he made to proclayme throughout all Nations, whosoeuer should come to him rich or poore at a certain day, should haue their petitions whatsoeuer it were.

When the mightie men heard this, they were glad, and came at the day assigned, & euery man put forth their petitions, vnto the Emperour, and immediately their petitions were granted & fulfilled, insomuch that a great part of the reuenewes of the Empire was distributed among them. Thē euery man was ioyfull, and went home againe and toke season of such lands and Castells as the Emperour had giuen them.

Straight way after, the poore men in the Emperours dominions, gathered them together and said, A common crye

crye was made, that all men both poore and rich, should come to the emperours pallaice, & there they should haue what soeuer they asked. The rich men haue bene there lately, and obtained their petitions. Therefore goe wee now and trye if we may obtaine any good of the Emperour. The counsell was approbate & allowed among them all, wherfore they went forth tyll they came to the emperours pallaice, and there they put forth their petitions according to the emperours proclamation.

When the emperour had heard them, he sayd to them. Deare friends, I haue heard all your petitions, & it is trouth that my proclamation was, that euery man indifferently should come and haue their petitions, but the rich and mightie men haue ben here before you, to whom I haue giuen all that I had, saue onely the royaltie of my Lordship, & so haue I nothing left to giue you, whereat the poore men pitiously replyed. Ah good and gratious louereigne, haue cõpassion on vs, & let vs not go hence emptie away, for we know wel, ỹ it is our owne defalt, ỹ

wee

wee came not rather with these other rich and mightie men, but sith it is so, wee aske your grace that wee may obtaine somewhat by the which wee may liue. Than sayde the Emperour. God friends though I haue giuen most of my lands, rents, tenements, and castells to the rich men that came before you. Neuertheless I haue kept still in mine owne hands the Soueraignte and dominion ouer them, and that I doe giue to you, and so shall they be your seruaunts, and be obedient to you all. And when the poore men heard this, greatly hereat reioysing, kneeled downe to the Emperour and thanked him saying. Lo though wee come late, yet wee be made Lords ouer all these other. And with this they toke their leaue & went home againe. But when ỹ rich & the mightie men heard that, they were greatly moued and ordained a common parliamẽt among themselues. And thus it was spoken among them. Alas, alas, how may we serue them that sometime were but peasants and our subiects in all maner thinges, and now they bee made

lords ouer vs. Therefore goe wee all with one assent to the Emperour & pray him of remedy. When this was sayd, their counsayle was commended, and forthwith they went to the Emperour and said to him. Reuerend Lord what may this bee, those that were our seruants be our lords, we beseech you meekly that it may not be so.

Than said the Emperour. God friends I doe you no wrong, for my crye was common, that what so euer you asked of me you should obtaine your petition, and ye asked nothing of me but lands, rents and honours, and all that haue I graunted you at your owene will, in so much that I kept nothing for my selfe, and each of you were well content at your away going, & after that came simple and poore men, and asked of mee some goods according to my proclamation, and I had nothing to giue them, onely the Soueraigntie and Dominion ouer you, which I kept in my handes, and when the poore menne so cryed on mee, I had nothing to giue them, saue

onely

onely the authoritie ouer you, and therfore ye should not blame mée, for ỳ ye asked ye had. Than layd they. A good and gracious Lord, we pray you effectuously of your counsayle in this case, and of your help. The Emperour answered and sayd. Sirs, if ye will work after mée, I shall giue you good and profitable counsayle. Than sayd they, wée be readie to fulfill whatsoeuer ye saye to vs for our profit. Then said Themperour. My good friends, ye haue of mée both landes and tenements, with other moueable goods, and that great plenty, the which by my counsayle ye shall depart with to the poore menne, that they may graunt you the soueraignte and dominion which they haue. And anone these rich men gladly graunted to this, and departed all their goods among the poore men, and than they gaue them againe the authoritie ouer them, like as they had of ỳ rich men. And thus were they both content, and the Emperour was greatly commended of all the people, bicause he accorded both the partes so wisely.

## The Morall.

By this Emperour is vnderſtood our Lorde Jeſu Chriſt, which made a proclamation by his Prophets, Patriarks, Apoſtles and Preachers, that euerye man both poore and riche ſhould come and aſke euerlaſting ioy, and without doubt they ſhall obtaine their petition. But the rich and mightie men aſked none other thing but worldly honour & tranſitory riches, for this world ſhall paſſe & all the couetouſneſſe thereof, wherefore he gaue them ſo much of worldly goods, that he had nothing left of himſelfe, according to the Scripture. The byrds of heauen haue neaſtes, and the Foxes in the earth haue caues, but the ſonne of GOD hath nothing in the earth where he may put his head. The poore men bée ſuch as be méeke in hart. Of the which poore men ſpeaketh our Lorde ſaying. Bleſſed bée the poore in heart, for the kingdome of heauen is theirs.

And if it ſhould ſéeme that they haue

soueraintie in Heauen aboue mightie men of this world therefore these rich men ought to depart their temporall riches with pore men, according to the scripture, saying thus. Giue yē almes, and all thing shal be cleane to you. And thus may yē attaine vnto ỹ kingdome of heauen, vnto the which I beseech almightie God to bring vs all. Amen.

## The Argument.

The Emperour of eternall glorie Christ hath two daughters, the one faire the other foule, the faire daughter is this world, and the pleasures thereof: the foule is pouerty & trouble. The fayre daughter is desired of many, the foule daughter of fewe, who so loueth the world setteth not by god nor heauenly things, but by the vanites of this world, who so loueth God & heauenly things will suffer in Christ all persecution & trouble for the obtaining therof, dispising the world & all that therein is.

SOmetime in Rome dwelt a mighty Emperour named Domician, which had two daughters, the one of them was paſſing fayre, but the other foule and euill fauored, wherfore hée lette crye throughout all his Empyre, that what man would haue his faire daughter to wyfe, ſhould haue nothing with hir but hir beautifull and comely perſonage. And who ſo would marry his foule daughter ſhould haue all his Empyre after his death. And when ỹ proclamation was made, there came many Lords that deſired to marry his faire daughter. To whome the Emperour anſwered thus. Sirs, quod hé, yée wote not what yée deſire, right well yée know that if yée marry hir, yée ſhal haue nothing with hir but hir beautifull & comely perſonage, and farthermore if I giue hir to one of you and not to an other, then will yée ſtriue for hir, therefore if yée will nedes haue hir and forſake my foule daughter, it ſhall béehoue you firſt to Juſt for hir, & hé that winneth hir, ſhall wed hir.

Then

Than the nobles & stats of the Empire greatly reioysed, and anone onely for loue of ỹ beautiful damosell they would iust and also fight, wherefore thy set a daie of battaile, and many worthy men were slains on both sides, neuertheless one obtained the chefe victory, and espoused that faire Lady.

The second daughter which was foule and euill fauored, seeing hir sister so bestowed with great solempnitie mourned & wept dayly, therefore the Emperour hir father came to hir and saide.

Deere daughter why mournest thou thus. Alas deere father, quod shee, it is no wonder though I mourne, seeing my sister is married with great honour & gladnesse, and euery man is ioyfull of hir, & no man loueth my company, and therfore deere father, what I may best doe, sothly I wot not. Then saide the Emperour. O my deere daughter, all that is mine is thine, and it is not vnknowen to you that hee which marrieth thy sister had nothing wt hir but hir beutiful corps, & therfore I shal proclaim in mine owne persõ through all my empire,

that what man marrieth thée, I ſhall make him aſſurance by letter patent of all mine Empyre after my death. Then this young Lady though ſhé was foule & euill fauored, neuertheleſſe ſhée reioyced in the promiſſe of hir father, immediatly after ỹ proclamation was made, ther came a yong knight & a gẽtil which eſpouſed the lady, and after the death of the Emperour ſeaſed vpon all the Empyre into his iuriſdiction and was crouned Emperour and ſhé Empreſſe.

## The Morall

This Emperour betokeneth our Lord Jeſu Chriſt which hath two daughters the one faire and the other foule.

The faire daughters betokeneth this worlde, which is full faire and delectable to many men. The other foule, bétokeneth pouertie and trouble, whome few men deſire to marry with.

Neuertheleſſe a common cry was made by ỹ holy ſcripture, that who ſo would haue his faire daughter, ỹ is the worlde

ſhould

shoulde haue nothing with hir but hir fairnes, that is to say, the worldly vanities which fade and fall away like as the bewtie of man.

But who that will marry the foule daughter, that is to saye, voluntarily receiueth pouerty and trouble for gods loue, without doubt hee shall obtayne the Empyre of heauen, according to the Scripture, saying. Yee that haue forsaken all thing for my loue to folow mee, shall haue euerlasting life.

Many noble and worthie men haue Justed for the fayre daughter, that is to saie, haue foughten both by Sea and by lande for this worlde for couetise of worldly riches, and at the last there bee many slayne, for there is nothing heere but pride of life, couetousnesse of the eyes, and of the flesh, where through these greeuous sinnes, all the world is put to great mischiefe.

But hee that marryeth ỹ faire daughter, that is to saye, the worlde, is hee that setteth all his affection & desire in ỹ wretchednesse of this world, & will not for any thing forsake this world, like a

wretch and couetous man. But hée that marrieth the foule daughter, is a good chriſten man, which for the loue of the kingdome of Heauen forſaketh all this world, and not onely doth thus, but alſo deſpiſeth himſelfe, bodily obeying vnto his ſoueraines in all thing. Such a man certainly ſhall obtaine the Empyre of heauen. Vnto the which Ieſu Chriſt bring vs all. Amen.

## The Argument.

¶ Deuotion, prayer, and thankes giuing vnto God for his giftes, is a ſounding Muſick delectable in ŷ eares of God, Wee are warned not after our firſt offending, to returne to our vomit with the dogge, no, rather let vs bath our Soules in the Well of ſorowfull and harty repentaunce and perceiue-raunce of good lyfe, that wee may lyue with Chriſt in euerlaſting ioye and bliſſe.

## The 28. Hiſtory.

Some-

SOmetime in Rome dwelt a mighty Emperour named Andronick, which aboue all thing loued the harmony of Musicke. This Emperor had within his Castel a wel of such vertue, ỹ whosoeuer were dronk by drinking, the water therof should incontinẽt make him fresh againe, & deliuered frõ all kinde of dronkennesse. There was also dwelling in this Emperours court a Knight named Ydrony, whom ỹ Emperour loued much, but often times hẽ was dronken, which vice the Emperor hated aboue all thing. And when this knight perceiued himselfe dronken, then would hẽ goe to the well and drinck of that water and refresh himselfe, so that what so euer the Emperour sayde to him hẽ would aunswere him so reasonably, that no dronkenesse might bẽ sẽne in him, and for his witty answere hẽ was greatly bẽloued of the Emperour. Neuertheless his fellowes of the court enuied him much, and imagined amonge them selues how they myght withdrawe the Emperours loue from him.

At

It fortuned on a daye that this Emperour went to the Forrest and heard a Nightingale sing so merrely, that often times after hee would rise earely in the morning, & sometimes from his meate, and walke to the wood for to heare the swætnesse of hir songe, wherefore many of his men sayd among themselues. Our Lord delighteth so much in the Nightingales songe, that hee reckoneth little of our profit, in so much that thorough two things his loue is withdrawen from vs that is to saye, by Ydrony the knight, and by the swæte song of the Nightingale.

Then saide an olde knight that was among them. Syrs quod hee, if yæ will doe by my counsell, I shall deliuer you of the knight Ydrony, and of the Nightingale without hurt or death.

They sware and saide, what so euer yæ bidde vs doe, wæ shall straight way fulfill with all our heart. When this knight heard this, within a while after it chãced he espied this Ydrony dronken, wherfore, hee locked fast ỹ well, and

as

as this knight Ydrony came to refresh himselfe, he found the well fast locked.

The Emperour had a great matter to treate of, wherefore in hast he sent for this knight, bicause of his great wisdome to haue his counsell. And when hée came bëfore the Emperour he was so dronken that he might not once moue his tongue, neither had witte, reason, nor vnderstanding to answere ỳ Emperour to his matter.

But when the Emperour saw this, he was greatly grëeued, for so much as hée hated that vice, wherefore he commaunded anon that from ỳ daye forth he should no more bë sëne within his land, vpon paine of death.

This hearing his foes, were very glad and said vnto the olde knight, Now wë be deliuered of this knight Ydrony, ther is no more to doe but that wë might finde the way to be deliuered of ỳ Nightingale, in which the Emperour delighteth so much.

Than sayd this olde knight, your eares shall heare, and your eyes shall se, that this Nightingale shall be destroyed in

short

shoꝛt tyme. Not long after this olde knight espied that the Nightingale vsed to sit vpon a træ euen aboue ẏ foꝛesayd wel, wheras hir make came & coupled with hir, neuertheleſſe in ẏ absence of hir make she toke oftentymes an other make and coupled with hir, when shee had thus done, than would she descend to the well to bath hir selfe, that when hir make came, he should fæle no sauour ne euill odour of ẏ she had done. When the knight had sæne this, on a tyme hæ locked the well, and when the Nightingale would haue descended to bath hir selfe after hir coupling with ẏ other make, shæ found the well closed, wheꝛfoꝛe she flew vp into ẏ træ againe and mourned soꝛe in hir maner, and left hir swæt song. Then came hir make & saw that she had done against hir nature, he returned againe & in shoꝛt time brought a great multitude of Nightingales which slew his make, & tare hir all to pæces.

And thus was the wise knight put away and the Nightingale slayne, and the Emperour put from his pleasure,

and

and solace such as he was wont to haue.

## The Morall.

This Emperour betokeneth our lord Jesu Christ which loueth greatly the song of deuotion, for when we pray, wee speake with God, and when we reade, God speaketh vnto vs. The well that was in the pallaies, betokeneth acknowledging of our sinnes to God, therefore if any man be dronken with sinne, lette him drincke of ỳ well of acknowledgeing his sinnes, & without doubt he shall be safe. This Ydrony betokeneth euery man that wilfully returneth againe to sinne after his acknowledged sinne, like as a dogge that maketh a vomit and casteth vp the meate that he hath eaten before, & afterwarde when he is hungry, commeth and eateth it againe. Neuertheless if a man that hath sinned thus will drinck of the well of acknowledgeing his sinne, he shall receiue his ghostly strength. The Nightingale ỳ sat on the trée, betokeneth ỳ soule ỳ sitteth on the

trée

trée of holy doctrine. And hir song betokeneth the soule that sitteth on the trée in deuout praiers to God. But this soule doeth commit euill as oftentimes as she consenteth to sinne. Neuertheless if she runne to the well of acknowledged sinne, and bath hir with the water of contrition, God shall loue hir.

But hir foes that be the fendes of hell, seeing this that God is so mercifull, they stoppe the well of acknowledgement of sinne, that is to say, they would withdraw vs from dutiful acknowledgemēt & from due reconciliation of our selues betweene vs and God, and betweene vs and man, without shame and dread of repentaunce, not to declare our sinnes. And thus beene many exiled and put to death euerlasting. And therefore studye we to bath our life in the well of acknowledging of sinnes with the water of contrycion, and than may we be sure to coms to euerlasting life. Unto the which God bring vs all. Amen.

The Argument.

The

¶ The soule of euery good Christian man, hath to prepare him armed vertues to withstand the assaultes of the diuell, we are heere put in minde of our deliuerance out of thraldome by the precious bloud shedding of Iesus Christ, which is a terrour to all the hagges of hell, not to dare to assault vs, so long as we liue firme in Christes faith, and beleeue in him, the bulwark of our saluation.

## The 29. Historie.

IN Rome there dwelt sometime a mightie Emperour named Darmes, which had a mightie strong Citie & exceeding strongly walled about, & a Bell hanging in the middest of the Citie, and when so euer this Emperour went to battayle with out the Citie, this Bell should be roung, but there should no manne ring the Bell but a

virgin. Within short time after it bée fell, that Dragons, Serpents, and many other venimous beastes empoysoned much people, so that the Citie was almost destroyed, wherefore the states of the Citie went with one assent to the Emperour and sayde. Lord what shall wée doe, lo, our gods and our Citie is almost destroyed, and you and wée be in perill to perish, through these fell beasts that consume vs, therfore take wée good counsaile, or else wée are but lost.

Then saide the Emperour, what say you is best to be done in this matter, and how may wée best be defended. Than answered one of the wisest and sayde. My Lord, heare my counsaile, and doe there after, and yée shall not forethinke it, ye haue (quod he) in your place a Lyon, and set vppe a péece of timber for the purpose, and thereupon let the Lyon be nailed & made fast, and when other venimous beastes sée him thus vsed and dealt withall, they will dread, and so shall they forsake this Citie, and we shall be in rest and ease. Then sayd the Emperour, it pleaseth me well that

he

he be hanged in sauing of you. Than toke they the Lyon & vsed him in maner as aforesaid. And when the other Lyons & venimous dragons came toward the citie and saw ỳ Lyon thus hanging, they fled away for dread, and durst come no nearer.

## The Morall.

This Emperour betokeneth the Father of heauen, the Citie well walled with the bell in the middest, betokeneth the soule walled about with vertues. The bell betokeneth a cleane consciens that warneth a man to battayle, when he should fight against the diuell, that he might arme himself before with vertues. The virgin that should ring this bell is reason, the which as a virgin encline th all vnto rightfull clennesse. The venemous dragon that beareth the fire, betokeneth ỳ flesh of man which beareth fire of gluttony & lechery, ỳ which brent Adam our forefather, when he eate of the forbidden Apple. The venemous beastes that poysoned the men betokeneth the fiendes of hell, which for the most part haue destroyed mankind.

The ſtakes of the Citie, betokeneth the Patriarks & Prophets, which beſought God of coũſayle & remedy that mankind might be ſaued, and anon it was counſayled for the beſt remedy, that a Lyon (that is Chriſt) ſhould be nayled vppon the Croſſe, according to the Scripture ſaying thus. Expedit vnus moriatur homo pro populo vt gens non pereat, &c. That is to ſay. It was requiſit that one man ſhould dye for the people, leaſt all fleſh ſhould periſh. Thã toke they Chriſt and hong him on the Croſſe, for ỹ which the diuell dreadeth Chriſten people, and dare not come nigh them. And thus by the grace of God, chriſten men ſhall come to euerlaſting bliſſe. Vnto the which bring vs the Lambe of God which ſhed his precious blod for vs. Amen.

## The Argument.

¶Heere is ſignified the thraldome of man vnto ſathan by ſinfull life, till Chirſt the ſonne of God deſcended with the power of the holy Ghoſt to ſet him at libertie, and put him in poſ-

ſeſsion

sion of the pallais of euerlasting felicity.

## The 30. Historie.

IN Rome dwelled sometime a mighty Emperour & a merciful, named Menalay, which ordained such a lawe, that what misdoer were taken & put in prison, if hee might escape & come to ỳ Emperours pallais, he should be there safe for all maner felony, treason, or any other trespasse that he had done in his life. It was not long after but it befell that a knight trespassed, wherefore hee was taken & put in a strong & darke prison, wher hee lay long time, & had no light but at a litle window, whereas scant light shone in, that lightened him to eate his simple meate that was brought him by his kæper, wherfore hee mourned greatly & made sorrow that hee was thus fast shette vp from the sight of men. Neuertheleſſe when the kæper was gone there came dayly a Nightingale in at the window and sang full swætly, of whose songe this woefull knight oft times was fed

with ioye, and when this byrd ceaſed of hir ſong then would ſhe flye into the knights boſome, and there this knight fedde hir many a daye, of the vittayle that God ſent him.

It befell after on a day, that this knight was greatly deſolate of comfort. Neuertheleſſe the byrd that ſat in his boſome feeding vpon kyrnells of Nuts, and thus ſhe ſaid vnto the byrd. Sweet bird I haue ſuſtained thee many a day, what wilt thou giue me now in my deſolation to comfort me, remember thee well, that thou art ỹ creature of God, & I alſo, therefore help me now in my grert neede. Whē the byrd heard this, ſhe flew forth frō his boſom, & taryed from him three daies. But the third day ſhe came againe, & brought in hir mouth a precious ſtone, & laid it in the knights boſome: And when ſhe had ſo done ſhe toke hir flight & flew from him againe.

The knight meruayled of the ſtone and of the Byrd, and therwith hee toke the ſtone in his hande and touched his giues and fetters therwith, and anone fell of all his fetters & chaines where-

with

with hée was bound. And then hée arose and touched the dores of the prison and anone they opened, and so hée escaped and ran fast to the Emperours pallais. When the keeper of the prison perceiued this, hée blew a horne thrise, and raised vp all the folke of the Citie, and lead them forth crying with an high voice. Loe ỳ théefe is gone, follow wée him all. And with that hée ran béefore all his felowes toward the knight, and when he came nigh him, the knight bent his bow and did shote an arrow wherwith hée smote the keeper in the lungs and slew him, and then he ranne to the Pallays, wheras hée found succour, according to the law.

## The Morall.

This Emperour bétokeneth our lord Jesu Christ, which ordained a law, that what misdoer, that is to say, what sinner might escape & come to the pallayes of his heauenly habitation through repentaunce and true amendement of life.

ſhould finde perpetuall ſuccour & help.

This knight bꝛetokeneth euery ſinner that is taken in deadly ſinne, and iudged vnto the pꝛiſon of hell by ẏ law of God, and he is ſtraightly bound with chaines, of ſinne, wheꝛefoꝛe hꝛe wꝛepeth & mourneth dayly his tꝛeſpaſſe.

The kꝛeper of this pꝛiſon betœkeneth the diuell that kꝛepeth ſuch a man hard bound in ſinne, and ſeꝛueth him with ꝛiches and delightes of this woꝛld, that hꝛe ſhould not eſcape from him.

The Byꝛd that ſingeth ſo ſwꝛetely bꝛetokeneth the voyce of heauen ẏ ſaith to the ſinner. Reuertere reuertere ſunamitis. Turne againe, now turne againe thou pꝛiſoner, that is to ſaye, turne againe thou ſinner, and I ſhall receiue thꝛe to gꝛace.

Foꝛ when mankinde was in thꝛaldome to ſathan in the pꝛyſonne of hell. Then came a Byꝛde, that is to ſaye, the Godhead bearing with him a ſtone that bꝛetokeneth our Loꝛd Jeſu Chꝛiſt, accoꝛding to the holy Scripture, ſayinge. Ego ſum Lapis, &c. I am a ſtone. The Soule of Chꝛiſt decended with the God-

Godhead, and brought with him al man kinde out of the prison of hell, therfore if any of vs bée in the prison of deadly sinne, touch wée our sinnes with the stone, that is to saie, with the vertue of our Lord Jesu Christ, by acknowledging our sinnes, and by true contrycion, and then without doubt the chains of our sinnes, with his stone, shall bee broken and fall from vs, and the dores of heauenly grace, shall bee opened, and wée shall obtaine help and succour in the pallayes of heauenly habitation.

And if the kéeper of the prison, that is to saye, the diuell (which is the blower of the horne of pryde, lecherie, or conetise) stirre vp any sinners, then turne wée againe toward him manfully, and shoote at him the Arrow of faith in Jesu Christ, by true and vnfained repentaunce, and without doubt hee shall flée from vs.

And then by the grace of Almightie God wee may obtaine to the pallais of Heauenly blisse, where wée shall beehold the King of all glory. Unto the which bring vs Lord Jesu Christ. Amen.

## The Argument.

¶ A poore man exalted to dignitie, is here admoniſhed not to be vnthankfull, and to render euill for good. But euen to the moſt ſimple ones to bee gratefull for any benefit, elſe ſurely the God that giues thee this promotion, will make the brutiſh creaturs of the earth thine enimies, & depoſe thee frō thy dignitie, & he that hath helped thee, bee hee neuer ſo baſe, may then in fine, haue better fauour with God and man then thy ſelfe, wherfore bee warned of ingratitude, by this example, and know thy ſelfe, thy God, and thy friend.

## The 31. Hiſtory.

THere dwelt ſometime in Rome a mightie Emperour named Ebolides. It fortuned on a day, that this Emperour walked into the Forreſt, where he mette ſodainly with a poore man, & ſo ſone as this Emperour

rour saw him, hée was greatly moued with mercie & sayd. Good friend whence art thou. My soueraine Lord quod he, I am your subiect, borne in your land, and now in great pouerty and nède. Then said ỳ Emperour. If I knew that thou wert true in euery thing, I should promote thée to great riches, therfore tell mée what is thy name.

My Lord quod he, I am called Lenticulous, and I plight you my troth & true seruice, & if I doe otherwise, I submit mée vnto you & to all maner of punishment that yée can put me to. When the Emperour heard this, he promoted him incontinent to great riches, & not long after that he made him a knight & steward of his land. And whẽ hée was thus exalted to riches & honor, hée waxed so proude, that he despised both his superiors & his inferiours. Not long after it befell ỳ this steward rode by a forrest, where as hée met with the foster, and charged him that hée should make an hundreth pitts in the ground, and couer them ouer with grẽne grasse and smal bowes, that if wild beastes fortuned to

goe

goe in the foꝛreſt that ſame way, that they ſhould then fall in, and ſo ſhould they bee taken and bꝛought to the Emperour. The Foſter aunſwered and ſayde. Sir as yée haue ſayde it ſhall bée done. Not long time after it foꝛtuned that this Steward rode to this foꝛreſt againe to ſe if theſe pittes were made, and as hée rode hée bée thought him how wꝛothy a man & how mightie in power hée was made, and how all thing in the Empyꝛe obeyed to him, and was redie at his will.

As hée rode thus thinking, hée ſaide to himſelfe. There is no GOD ſaue onely I, and with that hée ſmote his hoꝛſe with his ſpurres, and ſodainly hée fell into one of the déepe pittes that he had oꝛdained béefoꝛe himſelfe, foꝛ the wilde beaſtes, & foꝛ the great déepeneſſe thereof hée might not ariſe againe by no maner of craft, wherefoꝛe hée languyſhed in great perpleritie. And ſtraight way after him came a hungery Lyon and fell in the ſame pitte, and after the Lyon an Ape, and after the Ape a Serpent. When the Stewarde was thus

walled

walled with these three beastes he was greatly moued, and feared much.

There was that time dwelling in the Citie a poore man named Guy, that had no good saue onely an Asse, wherwith dayely hee carryed sticks and wood that fell from trees and such as he could get in the Forrest, and those he brought to the market and sould them, and in this wise he sustained himselfe & his wife as well as he might.

It fortuned that this poore Guy, went to the forrest as he was wont, and as he came by the deepe pitte, he heard a man crye & say. O deere friend what art thou, for gods sake helpe mee, and I shall recompence thee so well, that thou shalt euer after be the better.

When this poore Guy heard that it was the voyce of a man, he meruayled greatly, and stode still on the Pittes brinck and sayde Loe good friend I am come for thou hast called mee. Than sayde the knight, deere friende I am Steward of all the Emperours lands, and thus by fortune I am fallen into the Pitte, and here be with mee three beastes

beaſtes, that is to ſay, a Lyon, an Ape, and an horrible Serpent, which I feare moſt of all, and I wot not of which of them I ſhall be firſt deuoured, therefore I pray thee for gods ſake get me a long cord wher with thou maiſt draw me out of this deepe pit, and I ſhall warrant thee to make thee rich in all thing for euermore here after, and but I haue help the rather, I ſhall be deuoured of theſe beaſtes. The ſaid this poore Guy I may full ill entend to helpe thee, for I haue nothing to liue on, but that I gather wood and carry it to the market to ſell, wherewith I am ſuſtained, neuertheleſſe I ſhall leaue my pretended labour and fulfill thy will, and if ye reward mee not it ſhall be great hinderance to mee and to my wife. Than the ſteward made a great oath and ſayde, that hee would promote him & all his, to great riches. Then ſayde Guy, if you will fulfill your promiſe, I ſhall doe that you byd mee. And with that went againe to the Citie and brought with him a long rope and came to the pit and ſayd. Sir ſteward, lo, I let downe a rope to thee,

bynd

binde thy selfe about the middle therewith, that I may pul thée vp. Than was the steward glad, and saide. God friend let down the rope. And with that he cast the ende of the rope downe into the pit. And when the Lyon saw that, he caught the rope & held it fast and Guy drew the Lyon vp, wening to him he had drawen vp the steward, and when he had so done the Lyon thanked him in his maner, and ranne to the wood. The second time that Guy let downe the rope, the Ape lept to it and caught it fast, & when he was drawen vp, he thanked Guy as he could, and ranne to the wood. The third tyme he let downe the rope and drew vp the Serpent, which thanked him, and went to the wood. The steward cryed with an high voice. O déere friend now I am deliuered of thée venimous beastes, now let downe the corde to mée, that I may come vp. And this poze Guy let downe the rope, and the steward bound himself fast about the middle, and anone Guy drew him vp. And when he was thus holpe out of this dépe pitte, hée saide to Guy as followeth.

Come

Come to me at three of the clock to the pallaies, and than I shall make thee rich for euer. This poore Guy reioised therof and went home without any reward. Than his wife demaunded of him why hee gathered no wood wherewith they might liue that day. Then told hee hir all the processe as it befell, how ỳ steward fell into the pyt, and also the Lyon, the Ape, & the serpent, that he had made in the said forrest, and how he had holpen him with a cord, and saued him from deuouring of ỳ three venimous beastes, and how he should goe to the Steward and fetch his reward on the morrow. When his wife heard this, she reioysed greatly and saide. If it shall be so good sir arise to morrow at a due houre, & goe to the pallayes and receiue your reward, that we may be comforted thereby.

So in the morning Guy arose & went to the Pallays and knocked at the gate, Than came the Porter and asked the cause of his knocking. I pray thee quod this Guy, goe to the steward and say to him that here abideth a poore man at the gate

gate that spake with him yesterday in the forrest. The porter went and tolde the steward as the poore man had sayd. Than sayde the Stewarde, goe thou againe & tell him ỳ hée lyeth, for yesterday spake I with no man in the forrest, and charge him that he goe away, and that I sée him there neuer after. The porter went forth and told poore Guy, how the steward had sayd, and charged him to goe away. Then was this poore Guy sorowfull & went home, and when he was come he told his wyfe how the steward had answered him.

His wyfe comforted him in all that she might, and sayd. Sir goe ye againe and proue him thrise. Then on the morow this Guy arose & went to the palays againe, praying the porter to doe his errand once againe to the steward. The porter answered and sayd, gladly I wil doe thine errand, but I feare mée sore that it shall be thy hurt.

And then went he in and told the steward of the comming of this poore man. When the steward heard that, he went out and all to beate this silly Guy, and

left him in peril of death. Whē his wife heard this, shē came with hir Asse and led him home as she might, and all that she had she spent vpon surgions & Phisitions to help him. And when hée was perfectly whole, he went to ỳ forrest as hée was wont, for to gather sticks and small wood for his liuing. And as hée went about in the Forrest, hée saw a strange Lyon driuing before him Asses that were loden with chaffer and marchandise. This Lyon droue forth ỳ Asses before Guy, which dread sore the Lyon, least he would haue deuoured him, neuertheless whē he beheld the Lyon better, he knew well that he was the same Lyon that he drew out of the pit. This Lyon left not Guy till all ỳ Asses with the marchandise were entred into hys house, and than the Lyon dyd him obeysaunce and ranne to the wood.

This Guy obtained these fardells, and found great riches therein, wherefore he made to proclaime in diuerse Churches, if any man had lost such goods, but there was none that challenged them. And when Guy saw this, hée toke the goods

goods, bought therewith house and land, and so was made rich. Neuertheless he haunted the forrest as he did before. And after that as he walked in the forrest to gather wood, he espied the Ape in the tope of a tre, the which brake bowes busely with hir teth & clawes, & threw them downe, so that in short time Guy had laden his Asse. And when the Ape had so done, she went hir way, and Guy went home. And on the morrow Guy went to the forrest again, and as he sate binding his faggots, he saw the Serpent that he drew out of the pytte come toward him, bearing in his mouth a precious stone of thre coulours the which stone the Serpent let fall at Guyes fete and when she had so done shee kissed his fete and went hir way. This Guy toke vp the stone, and meruailed greatly of what vertue it might be, wherefore hee arose vppe and went to a Jeweller named Peter, and sayde. Deere brother I pray thee tell mee the vertue of this precious stone, and I shall reward thee well for thy labour.

When this Jeweller had well beholden and vnderſtood the nature of the ſtone, he ſayd. Good friend if thee liſt to ſell thy ſtone, I ſhall giue thee an hundreth marke. Then ſayd Guy, I will not ſell my ſtone till thou tell mee truely the vertues thereof. Then ſayd the marchant, without doubt this ſtone hath three vertues the firſt vertue is, that whoſoeuer beareth this ſtone vpon him, ſhall haue ioy without ſorrow: the ſecond vertue is, that he ſhal haue plenty without want: the third vertue is, he ſhall haue light without darkeneſſe. And it hath alſo an other vertue, that no man may ſell it but for as much as it is worth, and if he doe the contrary, the ſtone returneth againe to the firſt owner.

When Guy heard this, hee was right ioyfull, and ſayd to himſelfe, in a good houre I drew theſe beaſtes out of the pyt.

Not long after it befell that this Guy by the vertue of this ſtone was made paſſing riche and bought greate poſſeſſions and liuelode, wherefore with in a while he was made knight.

It

It was not long after the Emperour had knowledge how sir Guy, had a stone of such vertue, wherefore hée sent for sir Guy, commaunding him to come to him in all hast, and so hée did. And when sir Guy was come to the Emperour, the Emperour sayde to him. My friend, I haue heard saye ỹ sometime thou werte in great pouertie, and now thou arte made rich by ỹ vertue of a little stone, therefore I pray thée that thou sell mée that stone. Syr Guy answered and sayd, that may I not doe, for so long as I haue that stone, I am sure of three things, that is to saye, of ioy without sorrow, plenty without want, and light without darkenesse. When the Emperour heard this hée had greater desire to buy that stone then hée had before, and said to him, Sir Guy, of two things thou must chose one, that is, chose whether thou wilt forsake this Empyre and all thy kindered, or else sel me thy stone.

Then sayde Syr Guy.

My Lord, if it must nedes bée thus, bée it at your will, neuertheless I shall tell you the perill of this stone, if yée

paye not therfore as it is worth, without doubt it will come to mée againe. Then said the Emperour, sothly I shall giue thée sufficient, for thou shalt receiue of mée therefore a thousand pound, and so it was donne. Syr Guy receiued the mony and went home. On the morrow early hée opened his cofer & found the stone, and then hée told to the Lady his wife how hée had solde the stone to the Emperour and delinered it, & how he found it againe in his cofer. Thē said his wife, good sir in all ỹ haste yée can goe agayne to the Emperour and take him the stone, least that hee bée displeased, and through mallyce repute some deceipt in vs.

Then went forth sir Guy againe to the Emperour and sayde to him. My Lord yesterday I solde you a stone the which if it please you I would faine sée. The Emperour went for the stone to his treasure and found it not, wherefore hée was right sorowfull, and came againe and told Syr Guy how it was lost. Then sayde Syr Guy, My Lord grieue you not, for I tolde you yester-

day

day that I might not sell it, but if I had the valew thereof, and yesterday I receiued a thousand pound of you therefore, and this day I found it in my Coffer againe, and therefore if I had not brought you the stone againe peraduenture you would haue shewed mée your heauie countenance, and with that hée shewed forth the stone, whereat the Emperour marualled greatly & sayd.

Syr Guy by thy troth that thou owest to mée, tel mée how thou camest by this Stone.

Then sayde sir Guy, By my faith that I owe to you, I shall tell you the very troth as touching this stone.

Your steward that is promoted vp of nought, let make many deepe pittes in your Forrest, and it fortuned not long after, ý hée fell downe into one of them himselfe, and might not ryse againe for deepenesse of ý pit, it fortuned also the same day, that a Lyon, an Ape, & a serpent fell into the Pitte with him, at which time I was a verie poore man, & toke great paines for my liuing, & as I walked into the forrest wt mine Asse for

to gather wood, hée cryed to mée that I ſhould help him out of the pitte, and ſaue him from death, for there were in ỳ pit with him three venemous beaſts, that is to ſay, a Lyon, an Ape, & a foule Serpent, and then hée promiſed mée by his worde to promote mée and all my kinne to great riches. And whē I heard that, I was glad, & lette downe a long corde vnto him, ſuppoſing to haue drawen him vp, and then I haled vp a Lyon, and after that an Ape, and then a Serpent, and at the laſt your Steward. The Lyon gaue mée ten Aſſes charged with marchandiſe, the Ape gaue mée as much wood as mine Aſſe might beare, and the Serpēt gaue me this ſtone that I haue ſold you, but your ſteward beat mée and wounded mée full ſore for my good déede, that I was borne home vpon myne Aſſe.

When the Emperour heard this, his heart was greatly moued againſte the Steward, wherefore hée examined him of that falſe déed, but he was dome and would not ſpeake, for ſo muche that hée could not deny his falſehood.

Then

Then sayde the Emperour, O thou wretched creature, vnreasonable beasts as the Lyon, the Ape, and the Serpent, rewarded him for his good deede, & thou that arte a reasonable man hast almost beaten him to death that saued thée, and toke thée out of the pitte, therfore for thy falsehood & wickednesse I iudge thée to bee hanged this daye on the gallowes, and all thy goods and landes I graunt to Sir Guy, and also I ordayn that Sir Guy shall occupy thy place, & bee Steward, and so it was done.

When Sir Guy was thus rewarded by the Emperour, and made Steward, hee was well beloued of euery man, as long as hee liued, and at the last ended his life with honor and good peace.

## The Morall.

This Emperour betokeneth the Father of Heauen, the poore man betokeneth euery man that commeth into this worlde, feeble and naked from his mo-

thers wombe, and at the laſt is promoted to great riches and worldly honor, as the Pſalmiſt ſaith. De ſtercore erigens pauperem. God lifteth vp the poore man out of the myre, and many ſuch men know neither God, ne themſelefe, but cauſe to make deepe pittes, that is to ſaye, vnkindeneſſe and mallyce they ordaine againſt ſimple menne, in the which pit the diuell cauſeth them oft to fall, according to a text in Eccleſiaſtico. Boueam qui alteri facit, ipſe incidit in eam. That is to ſaye, who maketh a Pyt for an other man, hunſelfe falleth therin, which text was well proued by Mardocheus.

This Guy that went dayely to the forreſt with his Aſſe to gather wood betokeneth euery iuſt and godly man, fearing God in the forreſt of this world, the wood that he gathereth betokeneth his ſimple meaning to liue well, that he carryeth on his Aſſe, which betokeneth the bodie of man, wherewith his ſoule may ioye and liue in the tabernacle of Heauen. And as the Steward, the Lyon, ỹ Ape, and the Serpent that

fell

fell into the pitte, right so when a sinfull man falleth in the pitte of sinne. The Lyon of the stocke of Iude (that is Jesu Christ) decendeth with him as oftentimes as ỳ sinner hath will to come to grace. Therfore saith the Psalmist. Cum ipso sum in tribulatione. That is to saie, I am with him in tribulation. This Guy draweth vp the Lyon, that is to say, Jesu Christ out of the pitte by the corde of vertues. Hée drew vp the Ape also, that is to saye, contrary will to reason, that hée might obay to reason. For of all manner beasts ỳ Ape is most lyke to manne, right so among all the strengthes of ỳ soule, will ought to bée lykened vnto reason, and to obey reason. Hée drew vp also a Serpent, by the which is vnderstode repentaunce, for two causes. For the Serpent beareth in his mouth venim, and his tayle is a medicine. Right so repentaunce beareth at the beginning bitternesse to the doer, neuertheless it is full swéete and medicinable vnto the soule at the ende, & therfore euery iust man should draw to him the serpent of repentaunce.

And

And at the last hée drew vp the Stewarde from the pyt of sinne, according to Christes saying.

I am not come onely to call the righteous, but sinners to repentance.

Also it is written, that Seneca which taught an Emperour many lawes and vertues of truth, and at the last like as this Steward dyd, so dyd this Emperour sœke the death of his maister Seneca.

Also Christ gaue power to Iudas to worke myracles, like as hée did to other Disciples, neuertheless hée betrayed him at the last.

Right so now a daies bée many children of Beliall which delight more to doe harme thē good, in especiall to them that wou'd instruct them perfectly both for the soule and for the body.

The Lyon gaue to the iust and godly poore man tenne Asses charged with marchandise, that is to saye, our Lord Iesu Christ giueth to euery righteous man tenne commaundements charged with vertues, by ỳ which hée groweth to the riches of heauen.

The

The Ape also gathered him wood as oft as the iust man worketh the fruites of faith. For wood voluntaryly is profitable for two thinges, that is to saye, to make fire and to builde houses.

Right so perfect charitie heateth the Angell, according to scripture saying. Qua magis gaudium est angelis, &c.

That is to say. More ioye is among angells for one sinner doeing repentance &c. Charitie also reyseth the houls of heauen against the comming of ỳ soule.

The Serpent also gaue him a stone of thræ diuers coulours: the which betokeneth our Lord Jesu Christ, whome wæ seeke by repentaunce. Therefore sayth saint Ierome in the second table thus. Post naufragium est penetendum. That is to say. We should repent vs after our trespasse. That Christ is the stone, may be proued by him selfe saying.

Ego sum lapis viuus. That is to saye I am a liuing stone, Christ hath thræ coullours, which betokeneth the power of the father, the wisdome of the sonne, and the humilitie of the holy Ghost.

There-

Therefore who so may get this stone, shall haue the Empyre of heauen, ioy without sorrow, plentie without any want, and light without darkenesse: Vnto which light bring vs our Lorde Iesu Christ that dyed for all mankinde. Amen.

## The Argument.

¶ By the natiuitie of Christ proceedeth ioyfull gladnesse to the world & saluation vnto mankind. Yet man is vnthankfull vnto God contrary to his promise made in Baptisme: we are warned in all worldly tempestes to cleaue vnto Christ by faith & hope, to continue in well doing and to impugne the mallis of the diuell: the prechers of gods woord are sent of god to confound the diuell by sound doctrine and good life, life & death is sette beefore man, we ought then to chose that life that may be for our euerlasting comfort.

The 32. Historie.

In

IN Rome dwelt sometime a mightie Emperour named Anselme, which had wedded the kings daughter of Ierusalem, a fayre Ladie and a gracious, in the sight of euery man, but she was long tyme with the Emperour or shée bare him any childe, wherefore the Nobles of the Empyre were right sorowful, because their Lord had none heyre of his bodie begotten. Till at the last it befell that this Anselme walked after supper in an euening in his garden, and bethought himself how he had none heyre, and how the king of Ampluy warred on him continually for so much as hée had no sonne to make defence in his absence, wherefore he was right sorowful and went to his chamber and slept.

And at the last him thought hée saw a vision in his slæpe, that the morning was more clærer than it was wont to bée, & that the Mone was much more paller on the one syde, than on the other.

And after he saw a bird of two colours,

and

and by that byrd stod two beasts which fed that little byrd with their heate. And after that come many mo beasts, & bowed their breasts toward the byrd, and went theyr way.

And than came ther diuers byrds that soung so swéetly & pleasantly that the Emperour awaked. In the morning earely this Anselme remembred his vision and wondred much what it might signifie, wherefore he called to him his Philosophers, and also the states of his Empyre, and tolde them his dreame, charging them to tell him the signification therof vpon paine of death, & if they tolde him the true interpretation therof, he promised them great reward.

Then sayde they. Dere Lorde tell vs your dreame, and we shall declare vnto you what it betokeneth.

Than the Emperour tolde them from the beginning to ỹ ending as it is afore sayd. When ỹ Philosophers heard this, with glad chere they answered & sayd. Lord, the dreame that ye saw, betokeneth good, for the Empyre shall be more clearer than it is.

The

The Mone that is more pale on the one side than on the other, betokeneth the Empresse, that hath lost part of hir coulour through the conception of a sonne that she hath conceiued. The little byrd betokeneth the sonne ý shee shall beare.

The two beastes that fedde this bird betokeneth all the wyse men and riche menne of this Empyre shall obey thy sonne. These other beastes that bowed theyr brestes to the byrde, betokeneth that many other nations shall doe him homage. The Byrd that soung so sweetly to this little Byrd, betokeneth the Romaines, which shall reioyce and sing, bycause of his byrth.

Lo this is the verye interpretation of your dreame. When the Emperour heard this, he was right ioyfull. Some after that the Empresse trauailed in childe byrth & was deliuered of a fayre sonne, in whose byrth was great ioye made without ende.

When the king of Ampluy heard this, he thought in himselfe thus. Loe, I haue warred against the Emperour

all the dayes of my life, and now hée hath a ſonne the which will reuenge all thée wronges that I haue done and wrought againſt his Father when hée commeth to full age, therefore it is better that I ſend to the Emperour and beſéech him of trewſe & peace, that his ſonne may haue nothinge againſte mée when he commeth to manhode. When he had thus ſaid to himſelfe, hée wrote vnto the Emperour, beſéeching him to haue peace. When the Emperour ſaw that the king of Ampluy wrote to him more for feare then for loue, hée wrote againe to him, that if he would finde good and ſufficient ſuertie to kéepe the peace, and bynde himſelfe all the dayes of his lyfe to doe him ſeruice & homage, and to giue him yérely a certaine tribute, he would receiue him to the peace.

When the king had read the tenour of the Emperours letters, he called his Counſayle, praying them to giue him counſayle how he might beſt doe as touching this matter. Then ſaid they. It is good that ye obey the Emperours will and commaundement in all things.

For

For in the first he desireth of you suerty for the peace, and as to this wée answere thus. Wée haue but a daughter, and the Emperour but a sonne, wherfore lette a marriage be made betweén them, and that may bée a perpetuall couenant of the peace. And also hée asketh homage and rents which is good to fulfill. And than the king sent his messengers to the Emperour, saying that hée will fulfill his entent in all thing, if it might please his highnesse ỳ his sonne and the kings daughter might bée wedded together. All this pleased well the Emperour, neuertheless hée sent again, that if his daughter were a cleane Virgin from hir byrth vnto that daye, hée would consent to that marriage. Than was the king right glad, for his daughter was a cleane virgin.

Therefore whan the letters of couenãt & compact were sealed, the king furnisht a faire ship, wherein he might send his Daughter with many noble knightes, Ladies, and great riches vnto the Emperour for to haue his son in marriage.

And whan they were sayling in the sea toward Rome, a storme arose so extremely and so horribly that the shippe all to brast against a rock of stone, and they were all drowned saue onely that young lady, which fixt hir hope and hart so greatly on God, that she was saued. And about three of the clocke the tempest ceased, and the Lady droue forth ouer the waues in that broken shippe which was cast vp agine, but an huge whale folowed after, ready to deuoure both the shippe and hir, wherefore this fayre young Lady whan night came shée smote fyre with a stone, wherewith the shippe was greatly lightened, and than the whale durst not aduenture toward the shippe for feare of the light. At the cocke crowing this young Lady was so weary of the great tempest and trouble of the sea, that she slept and within a little while after the fire surceased, and with that came the whale and deuoured this virgin.

And when shée wakened and found hir selfe swallowed vp in the whales belly, she smot fire, & within a little while shée woun-

wounded the Whale with a knife in many places, and when the Whale felt himselfe wounded, according to his nature began to swim to land.

There was that time dwelling in that cõtry an Earle that was a noble man named Pyrris, the which for his recreation walked by the Sea shore, and as hee was walking thus, hee saw where as the Whale was comming toward that lande, wherefore hee turned home againe, gathered many strong men and women and came thether againe, and fought with this Whale, and wounded him sore, & as they smote, the Mayden that was in his belly cried with an high voice and sayd.

O gentle friends haue mercy and compassiõ on me, for I am a knights daughter and a true virgine from ỳ houre of my byrth vnto this daye. When the Earle heard this hee wondred greatly, and opened the side of the Whale and founde the young Lady, and toke hir out. And when she was thus delivered, shee told him forthwith whose daughter shee was, and how shee had lost all his

gods in ỳ ſea, and how thée ſhould haue bene married vnto the Emperours ſon. And when ỳ Earle heard this thée was right glad, wherefore hée comforted hir the more, and kept hir ſtill with him till thée was well refreſhed. And in the meane time hæ ſent meſſengers to the Emperour, letting him to wit how this knights daughter was ſaued. Then was the Emperour right glad of hir ſauety and comming, & had great compaſſion on hir, ſaying: A god Mayde for the loue of my ſonne thou haſt ſuffered much woe, neuertheleſſe if thou be worthy to be his wife ſone ſhal I proue. And when he had thus ſayd, hée let bring forth thræ veſſells, the firſt was made of pure Gold well beſette with precious ſtones without and within, full of dead mens bones, and thereupon was engrauen this poſey. Who ſo chooſeth mee ſhall finde that he deſerueth.

The ſecond veſſell was made of fyne ſiluer, fylled with earth and wormes, and the ſuperſcription was thus.

Who ſo chooſeth me ſhall finde that his

nature

nature desireth. The third vessell was made of Lead, full within of precious stones, and therevpon was insculpt this posey. Who so chooseth mee, shall finde that God hath disposed for him.

These three vessells the Emperour shewed to the Mayden and sayde. Loe here daughter, these bee noble vessells, if thou chose one of these wherin is profit to thee and to other thē shalt thou haue my son. And if thou chose that wherin is no profit to thee nor to none other, sothly thou shalt not wed him.

When the Mayden saw this, shee lift vp hir hands to God and sayde. Thou Lord which knowest all things, graunt mee grace this houre so to chose, that I may receiue the Emperours sonne. And with ỳ shee beheld the first vessell of gold which was grauen royally, I reade this superscription. Who so chooseth mee. &c. saying thus. Though this vessel be full precious and made of pure gold, neuertheless know not I what is within, therefore my deere Lord this vessell will I not chose.

And then behelde ſhée the ſecond veſſell that was of pure ſiluer, and reade the ſuperſcription, who ſo chooſeth me, ſhall finde that his nature deſireth. Thinke-ing thus within hir ſelfe, if I chooſe this veſſell, what is within I know not, but well I wot there ſhall I finde that anture deſireth, & my nature deſireth the luſt of the fleſh, and therefore this veſſell will I not chooſe.

When ſhe had ſeene thoſe two veſſells, & giuen an anſwere as touching two of thē, ſhée beheld the third veſſell of lead, & read the ſuperſcription, who ſo choo-ſeth me, ſhall finde that God hath diſpo-ſed. Thinking within hir ſelfe this veſ-ſell is not paſſing riche, ne thorowly precious, neuertheleſſe the ſuperſcripti-on ſaith, who ſo chooſeth mée, ſhall finde that God hath diſpoſed, & without doubt God neuer diſpoſed any harme, there-fore as now I will chooſe this veſſell, by the leaue of God.

When the Emperour ſaw this, he ſaid, O good Mayden, open thy veſſell, for it is full of precious Stones, and ſée if thou

thou hast well chosen or no. And when this yong Lady had opened it, she found it full of fine gold and precious stones, lyke as the Emperour had foretold hir before.

And than sayd the Emperour, O my dere daughter, because thou hast wisely chosen, therefore shalt thou wed my sonne. And when he had so said, he ordayned a marriage, and wedded them together with great solempnitie, & much honour, and so continued to theyr liues ende.

## The Morall

This Emperour betokeneth the Father of heauen, ỳ which was long tyme without a naturall Sonne, wherefore many men were in danger of perishing in hell.

The Empriſſe conceiued when the Angell Gabriell sayde. Loe thou shalt conceiue and beare a childe. And than the firmamẽt began to clere when this little childe lightened the world with

his byrth. The Mone that began to ware pale when the face of the Virgin Mary, was ouerſhadowed by vertue of the grace of ỳ holy ghoſt, and not onely hir face was thus ſhadowed, but alſo hir bodie, for ſhee was conceiued with childe as an other Woman, wherefore Ioſeph would haue forſaken hir priuily and gone away. The little byrd that came from the one ſide of the Mone betokeneth our Lord Jeſu Chriſt, which at mydnight was borne of our Ladie, wrapped in clothes, & layd in an Oxe ſtall. The two beaſts bætokeneth the Oxe and the Aſſe that Ioſeph brought with him, which honoured him in his byrth. Theſe other beaſtes that came from farre, bætokeneth ỳ heards in the field, to whom the Angell ſaid thus.

Ecce nuncio vobis gaudium magnum.
Lo, I ſhew to you great ioye.

The byrds that ſung ſo ſweetly, bætokeneth the Angells of heauen which ſung at his birth this ioyfull ſong. Gloria in excelſis. Joy to God aboue, and peace to men in earth.

The

The king of Amply which held warre againe the Emperour, betokeneth all mankinde, that was contrarie to God as long as he was in the diuells power. But immediately when our Lord Jesu Christ was borne, he bowed himselfe to God, & besought him of peace when he receiued his baptim, for at our baptising we promised to draw onely to God, and forsake ỹ diuell and all his pomps. This king gaue his daughter in marriage to the Emperours sonne. Right so eche of vs ought to giue his soule in marriage to Gods sonne, for he is alwayes redye to receiue our soule to his spouse according to ỹ scripture saying thus. Desponsabo ipsam mihi. I will spouse hir to mé. But or the soule may come to the pallays of heauen, hir behoueth to sayle by the sea of this world in the Shippe of good lyfe, but oftentimes there aryseth a Tempest in the Sea, that is to saye, trouble of this Worlde, the temptation of the flesh, and the suggestion of the diuell aryseth sodainely & drowneth the vertues that the Soule receiueth in Baptisme,

neuer-

neuertheleſſe yet falleth ſhé not out of the ſhippe of charitie, but kéepeth hir ſelfe ſurely therein by fayth and hope. For as the Apoſtle ſaith. Spe ſalui facti ſumus. By hope wée bée ſaued.

For it is impoſſible to be ſaued without hope or Faith. The great Whale that followed ẏ Maiden bétokeneth the diuell, which by night and by day lyeth in a wayte to ouercome the Soule by ſinne, therfore doe wée as dyd the Maiden, ſmyte wée fire of charitie and loue out of the ſtone, that is Chriſt according to this ſaying: Ego ſum lapis, I am a ſtone. And certaynely the diuell ſhall haue no power to grieue vs.

Many men begin well as did the Maiden, but at ẏ laſt they bée wery of their good workes, and ſo ſléepe they in ſinne. And anone when the diuell perceiueth this, hé deuoureth the ſinner in euill thoughts, delights, conſent and worke. Therefore if any of vs féele our ſelfe in ſuch life vnder the power of the diuell, let him doe as the Mayde dyd, ſmite the diuell with ẏ knife of bitter repentaunce

taunce, than kindle the fire of charitie, and without doubt he shall cast thée on the lande of good life.

The Earle that came with his seruants to slay the Whale, betokeneth a discréet Preacher, which dwelleth béeside the sea, that is to say, béeside the worlde, and not in the worlde, that is to saye, not drawing to worldly delectation, but euer is redye with good wordes of holye scripture to fly the diuell and to distroy his power: wée must all crye with an high voice as did this Mayden, knowledging our sinnes, and than shall wée be deliuered from the diuell, and nourished with vertuous exercise.

The Emperour sheweth this Mayden thrée vessells, that is to say, God putteth before man life & death, good and euill, & which of these that he chooseth hée shall obtaine. Therefore saith Sampson: Ante hominem mors & vita. Death and lyfe is sette before man, chose which him lyst. And yet man is vncertaine whether he bée worthy to chose lyfe béefore death.

By

By the first vessell of golde full of dead mennes bones we shall vnderstand some worldly men, both mightie men & riche, which outwardly shine as golde in riches and pomps of this world.

Neuertheless within they be full of dead mennes bones, that is to saye, the workes that they haue wrought in this world bene dead in the sight of god thorough deadly sinne. Therefore if any man chose such life he shall haue that he deserueth, that is to say, hell. And such men be like toumbes that be white and roially painted and arayed without and couered with cloth of gold and silke, but within there is nothing but dry bones. By the second vessell of siluer we ought to vnderstand some Iustices & wise men of this world which shine in faire speach but within they be full of wormes and earth, that is to saye, their faire speach shall auaile them no more at the day of iudgement, than wormes of earth, and paraduenture lesse, for than shall they suffer euerlasting paine, if they dye in deadly sinne.

By

By the third vessell of lead full of golde and precious stones, we ought to vnderstand a simple life and a poore, which the chosen men chose, that they may be wedded to our blessed Lorde Jesu Christ by humilitie and obeysance, and such men beare with them precious stones, that is to saye, faith and hir fruitfull workes, pleasinge to God: by the which at the iudgement day they be espoused to our Lord Jesu Christ and obtaine the heritage of heauen, vnto the which bring vs he that dyed on the Crosse. Amen.

## The Argument.

¶Manne by Baptisme promiseth to liue in the feare of God, and forsake the diuell. Christe sorroweth for our sinnes, he requireth dutifull seruice of vs at vi. seuerall ages, but we are alwayes vnreadie for him, yet the mercie of God is so fauorable towards vs that hee spareth vs euen till the last age of manne, vouchsafing if than wee

we repent vs and call for grace, beleeuing in his mercies, he will receiue vs into the throne of his heauenlye grace. &c.

## The 33. Hiſtorie.

SOmetime in Rome there dwelt a mightie Emperour named Calopodu, which toke a fayre ladie to his wife, they were not long together but that this Empreſſe conceiued & bare him a ſonne, a goodly childe and a fayre, when he was of age, he was ſet to ſchole. And when he came to twenty yeares of age, he deſired his Fathers heritage, ſaying. Deare father, ye are an olde man & may not gouerne your Empyre, therefore if it pleaſe you to giue it mee, it ſhall be to your profit. Then aunſwered the Emperour and ſayde. Deare ſonne, I dread mee ſore that when the Empyre is in thy power thou wilt not fulfill my will ne my deſire.

Then aunſwered the Empreſſe (for ſo much as ſhe loued hir ſonne better than hir huſband) and ſayd. My Lord quod

ſhe

the that may not bee, for thou hast but one sonne, therefore as I beleeue he wil fulfill thine entent in all thing, this Empyre may help him well, and therefore it is not best to graũt him the Empire. Then answered the Emperour & sayd. I will first haue of him a letter obligatory, that whẽ so euer he doth any thing against my will, that than I shall depriue him of the Empyre without any withstanding.

The sonne graunted to this, and let make the obligation, and sealed it. And when this was done, this yong Emperour wared so proud, that he feared neither God nor man, and dyd very much harme. But euer his father suffered it pacientlỹ, for he would not be corrected by no man. Till at the last there fell a great dearth in ỹ Empyre, so that many men dyed for want of fode. This olde Emperour was all alone himselfe and began to haue nede, wherfore hee went to his sonne for to haue some substance, which his sonne graunted and suffered for a tyme.

But within ſhort time his father began to ware ſicke, wherefore hee called his ſonne, and prayed to him to giue him a draught of muſt. His ſonne anſwered and ſaide. That will I not doe, for my muſt is not good for your complection. Than ſayd the Emperour, I pray thée ſonne giue mée a draught of thy wine. His ſonne anſwered and ſayde, that hée ſhould haue none, for my wyne is not yet fined, & if I touch it, it will trouble, & therfore I will not broch it till it bée cléere and fined. Then ſayde his father. Giue mée ſome of the ſecond tonne. That will I not doe, quod he, for ỳ wine is paſſing mightie & ſtrong, & ſuch wine is not good for a ſick man. Than his father praied him hartely for a draught of the fourth tonne. Than anſwered hée and ſayde, thereof get ye none, for it is fæble and without any ſuſtentacion, & ſuch wyne is not good for you, for it is not comfortable.

Than ſaid his father, now good ſonne giue mée thã of the fift tonne. That wil I not quod hée, for that tonne is full of lées or dregges, and ſuch is not for men

nor

nor vnnethes for hoggs. When his father saw he might get nothing of him, & after was as whole as euer he was, than went he to the king of Hierusalem and made his complaint of his sonne, & shewed him the letter obligatory which his sonne had made, wherefore his father might put him out of the Empyre without any withsaying. When the king heard this, he called ỹ Emperours sonne to aunswere his father. And whē he came he could not aunswere to his father with no reason, wherefore the king put him from his Empyre, & sealed his father therein againe, and so he continued all the dayes of his life.

## The Morall.

This Emperour betokeneth our lord Jesu Christ, according to the Psalmist. He is thy father that hath thee in possession and made thee of nought. The son betokeneth man, to whome he gaue all the Empyre of this world, accordinge to this scripture.

Celum celi domino,&c. That is to ſaye. Heauen he hath giuen our Lorde, and earth to man. Mankind made an obligation vnto our Lord Jeſu Chriſt when he receiued the ſacrament of Baptiſme, where he promiſed him ſuertie to ſerue him truely, and to forſake the diuel and all his pomps and vaineglory.

This Emperour began to ware ſicke on a day, that is to ſay, our Lorde Jeſu Chriſt is troubled as oftentimes as a chriſtian man ſinneth and breaketh his commaundements, wherefore hee thyrſteth greatly the helpe of our ſoule, and than he aſked a draught of the firſt tonne, that is to ſaye, he aſketh of man his firſt age of his childhood to bee ſpent in his ſeruice. But incontinent the wicked man anſwereth and ſaith.

I may not doe ſo, for my childehood is muſtie, that is to ſaye, it is ſo tender and ſo younge, that it may not attempt ſo ſone to ſerue God, which is manifeſtly againſt the truth, for the child of one day is not without ſin. For ſaint Gregory in his dialogues ſaith, the children of v. yeeres of age put out ſinds from

the

the bosoms of their fathers. And when God seeth that hee may not haue of the muſt of his childhode, then desireth hee the wine of the second tonne. Then answereth ỹ wicked man and sayth, that his wine is not yet cleere enough, that is to say, he is not apt to serue God. And when God may not haue of the second tonne, then asketh he of the third tonne, that is to say, of the third tonne of his youth. Then answereth ỹ wicked man and saith, the wine is strong and mightie, and therefore his youth ought to bee spent about vertuous deeds in this world, and not in good life, which should make him feeble and weake. When God seeth that he may not haue of this tonne, then asked hee the fourth tonne.

And then answered the wicked man and saith, that an aged man is feeble & may not fast, ne doe no hard repẽtaunce, and if hee died, hee should be cause of his owne death. And then asked our Lord of the fift tonne, ỹ is to say, of his olde age when hee doth creepe and may not goe without a staffe.

But the wicked man creuseth himselfe and saith, that this Wyne is feble to giue such a feble man, for if hee should fast one day, it were time on ỳ morow to make his graue.

And when our Lord seeth that hee may not haue of the first tonne, then asketh he of the first tonne, that is to say, when a man is blinde & may not goe to sinne no more, yet desireth hee of such a man drinck, ỳ is to say, the help of his soule. But the wretched manne lying in dispayre saith. Alas, alas to mee, because I serued not almightie God my maker & redeemer, heere in times past while I was in youth & in prosperitie, but now there is nothing left but onely the lees and the dregges of all wretchednesse, therfore what shall it auayle mee now to turne toward GOD. But for such men wee should lament.

Neuertheless God is so merciful, that though he might haue no seruice of man in all his tyme, yet is hee contente to haue the lees of his tonne, that is to saye, his good will, though hee may not

serue

serue him otherwise, & so shall his good will stand him in stede of penitent life. For in what houre the sinner doth repent him, hee shall be saued, as Ezechiel witnesseth. But there bee many that will giue no wine, ne none other thing to him wherefore god shall complaine vnto the kinge of Ierusalem, that is to say, to his Godhead at the iudgement day, and then as hee is God & man, shall hee giue a sentence defensible against such men, saying. Esurini & non dedistis, &c.

I haue hungred, & ye gaue me no meat,
I haue thirsted, & ye gaue me no drinck.

Loe, thus shall hee rehearse to thee the fruits of faith.

And when this is done then shall they be put to euerlasting payne, and ỳ iust men into euerlasting blisse, where they shall haue Ioye withouten ende. Vnto the which bring vs our lord Iesu Christ. Amen.

The Argument.

¶Man beeing captiued by ſathan, the worlde refuſeth to doe for him: till the godhead of the heauenly Father, bearing an earneſt affection vnto him dyd eſpouſe him and imbrace him within the boſome of inward and entyer loue, aduentured what he might to ſet mankinde at libertie, yet grudgeth the world that we ſhould alway ſerue our God and forſake the world therfore to eſchew all the ſnares therof, wee are taught in this hiſtory.

## The 34. Hiſtory.

In Rome dwelt ſometime a mightie Emperour named Antony, vnder whoſe raigne the Rouers on the Sea hadde taken priſoner a mightie mans ſonne of an other Region, and brought him to the Emperours priſon, beeing bound. When this young man was thus in priſon, hee incontinent wrote to his father for his raunſome, but his father

ther would no raunsome paye, ne none other thing send to comfort him.

This when his sonne heard hée wept sore and might not be comforted for the vnkindnelle of his father.

This Emperour had a fayre daughter which visited euery day this prisoner, & comforted him as much as shée might. To whome the prisoner answered and sayde. How shall I bée merry, or how may I ioye, thus for to lye fast bounde in prison from the sight of man, and not withstanding this, it grieueth me more that my father will not pay my raunsome.

When this mayden heard this, shée was moued with pittie, and said. Dære friend, I am sory for thæ, neuertheless, if thou wilt graunt mæ one thing, I shall deliuer thée from this anguish, and paine. What thing is that quod hæ. That thou wilt take mæ to thy wyfe. Then saide the prisoner, I promise you surely to fulfill your intent and desire, and for the more assurance I plight you my troth.

When hée had ſo done, it was not long after the Damoſell deliuered him out of priſon, & fled away with him home to his fathers houſe. When the father ſaw his ſonne and ỳ Mayden together he aſked the cauſe why hée brought the Mayden with him.

Then ſayd his ſonne. Sir, this Damoſell deliuered mée out of priſon, & therfore ſhée ſhall bée my wyfe. Then ſaid his father, I will not conſent that ſhée ſhall bée thy Wife, for two reaſonable cauſes, which I ſhall forthwith ſhew thée.

The firſt is this, it is not vnknowen to thée that the Emperour hir Father might haue hadde for thy deliueraunce great foyſon of riches, and for as much as ſhe was vntrue to hir owne Father and true to thée, it ſéemeth well ỳ thou ſhouldſt not truſt long in hir, for who is falſe to hir owne Father, by reaſon ſhould hée bérye falſe and vntrue to an other manne. The ſecond reaſon is this. The cauſe why ſhée deliuered thée out of priſon, it was neithar for pittie nor for loue, but for carnall luſt that

ſhée

thée had to thée. For at thy deliueraunce she made couenaunt with thée to be thy wife, and had of thée thy troth, & therefore sonne (saith hée) it is not reason ỳ thée should bee thy wife. The Maiden answered to this question and saide.

As for the first reason that thou layest against mee that I should bée vntrue to my father, that is false, for my father hath plentye of riches, and thy sonne is but poore, and therefore I holpe him for pittie, and for none other cause, and neuertheleſſe thou that art his father wold not pay his raũsome that hée myght bée deliuered out of prison.

Loe for this cause I haue deliuered him therefore I am kinder to him then thou that art his owne father, and he is more bæholding to mee then to thée.

Vnto that other reason, whereas thou sayest that I deliuered him bécause of carnall lust. I answere and say playnely that it is no troth.

For all maner of carnall loue is cause of strength or elſe of fairneſſe, but thy son is not strong, for his imprisonment haue done alway his strength.

Yée

Hée is not fayre, for by the payne that hæ hath had in priſon he is brought low and vnluſky to the ſight, and therefore pittie onely moued mæ to deliuer him and not carnall luſt.

Then ſayd the ſonne vnto his father. Dæere Father for as much as I was in perill of death, and wrot vnto thæ that thou woldeſt pay my raunſome that I might bæ deliuered, and thou wouldeſt not help mæ, but this Damoſell of hir gentilneſſe and for pittie hath ſaued me from death, and deliuered mæ out of priſon, and therefore ſothly thée ſhall bæ my Wyfe, therfore forthwith hée marryed hir with great honour, & with hir ended his lyfe.

## The Morall.

Dæere friendes this Emperour bætokeneth the Father of Heauen. The young man which was taken with the Pyrates of the ſea betokeneth all mankinde, which was taken with the diuell by the ſinne of our forefather Adam, and

and was cast into ỳ prison of hell with great sorrow and paine.

His father wold not raunsome him, that is to saye, the world would doe nothing for him.

This faire daughter betokeneth the godhead, which came down from heauen and toke manhode of the virgin Mary, and so made a ghostly marryage betweene him and man. And upon this condition he deliuered mankinde out of this prison of hell, when he came from heauen and forsoke the felowship of Angells for to dwell with vs in this wretched valley of teares. But the Father that betokeneth the world, grudged euer against him, and would not suffer that the soule of man shoud become the spouse of Jesu Christ, but than she shold alway serue him and should forsake our Lord.

Therefore if we follow the world and his vanities, certainely we shall fall into the snare of the diuell. From the which defende vs our blessed Sauiour Jesu Christ. Amen.

The

## The Argument.

¶It is the ordinance of God that no man shall labour for worldly promotion by couetousnesse and falsehood. Man for his first transgression should haue bene adiudged to perpetual torment in hell, had not the sonne of god voluntarily offered him selfe to the death, to saue mankinde and destroy Sathan his enimie, so that thereby he might place him in the habitacle of heauenly ioyes euerlasting.

## The 35. Historie.

SOmetime in Rome there dwelt a noble Emperour of great liuelod named Alexander, the which aboue all vertues loued the vertue of bountie, wherefore hee ordained a law for great curiositie, that no name vnder pyne of Death should turne a Playce in his dishe, at his meate, but onely eate the whyte sayde and not the blacke

black, and if any man would attempt to doe the contrary, he should dye without remedie, but or he died he shold aske three requests of the Emperour what him lyst, (except his lyfe) which should be graunted him.

It befell after on a day that ther came an Earle & his sonne of a strange coutrie to speake with the Emperour. And when this Earle was set to meat, hee was serued with a Playce, and hee which was hungry and had an appetite to his meate, after he had eaten y white syde, hee turned the black side and began to eate thereof, wherfore straight way hee was accused to the Emperour, because hee hadde offended against the law.

Than sayd the Emperour. Let him dye according to the law, without any delay. When the Earles sonne heard that his father should dye, immediately he sate him down on both his knees before the Emperour and sayd. O my reuerend Lord, for his loue that dyed vpon the crosse, let me dye for my father. Than sayd the Emperour.

It

It pleaseth mée well that one dye for the offence of the law.

Then sayd this Carles sonne, sith it is so that I shall dye, I aske the benefits of the law, that is to saye, that I may haue three petitions graunted, or I dye. The Emperour answered and sayde, aske what thou wilt, there shal no man say thée nay.

Than sayd this young knight. My Lord, ye haue but one daughter ỹ which I desire of your highnesse that she may lye with mée a night or I dye. The Emperour granted, though it were against his will in fulfilling of his law.

Neuertheless this knight deflowred hir not as that night. Therfore pleased hée greatly the Emperour. The second petition is this, I aske all thy treasure. And immediately the Emperour graũted because he shold not be called a breaker of his owne law.

And when this Carles sonne had receiued the Emperours treasure, he imparted it both to poore and rich, by meanes whereof he obtained their good wills.

My third petition is this, I aske my

Lord

Lord that all the eyes may be put out incontinent which sawe my father eating of the blacke plaice. Wherefore the Emperour let make inquisition immediately who it was that saw the Earle turne the black plaice. And they that saw him turne the playce bethought thē & said within themselues. If we knowledge that we saw him do this trespasse than shall our eies be put out, and therfore it is better that wē hold vs still. And so ther was none found that would accuse him. Whan the Earles sonne saw this he said to the Emperour. My Lord quod he, yē se that there is no man accuseth my father, therfore giue ye right full iudgement. Than saide the Emperour. For as much that no man will knowledge that they saw him turne the place, therefore I will not that thy father shall dye.

Loe thus the sonne saued his fathers lyfe, and after the decease of the Emperour married his daughter.

The Morall

Déere friends, this Emperour betokeneth the father of heauen, which ordained a law, that no man ſhould turne the black ſide of the Plaice, that is to ſaye, there ſhould no man labour for riches or promotion by couetouſneſſe and falſehood.

The Carle that came to the Emperour betokeneth Adam our fore father, which came out of the lande of Eden, to the Court of Paradiſe, & turned vp the black ſide of the Plaice when he eate of the Apple, wherefore he ſhould haue bene condempned to euerlaſting death.

But his ſonne, that betokeneth our lord Jeſu Chriſt: For he toke fleſh of Adam, and profered himſelfe voluntarily to dye for him. The Father of Heauen graunted that hée ſhould goe downe to dye for mankinde.

Neuertheleſſe or he dyed he aſked three petitions of his father of heauen. The firſt was this, that hée might haue by him his daughter which betokeneth the Soule of man, and bring hir with him into the boſome of heauen, according to

the

the wordes of Osee saying.
De sponsabo eam mihi. That is to saye, I shall wed hir to my wife.

The second petition was this, all the Emperours treasure, which betokeneth the treasure of heauen, according to this scripture. Sicut disposuit mihi pater.

That is to say, like as my father hath disposed for me, so I dispose for you.

The third petition was this, that all their eyes should be put out, that is to say, that the diuell which dayly accuseth man might be put from the light of heauenly grace.

And thus saued he mankinde and led him vp with him vnto the Pallayes of heauen. Unto the which pallayes bring vs our Lord Jesus. Amen.

## The Argument.

¶ The Father of Heauen of his meere grace promotith some poore men, raising them from the dust to sit amongst Princes.

But extolling themſelues without regard of gods goodneſſe, they are made abiects vnto him, the diuell worketh deceipt in his members. againſt the godly. Chriſt came downe from heauen to miniſter the water of eternall life vnto man, and by his death and paſsion to reuiue our ſoules, (which before were dead) vnto the firme ſtate of eternall felicitie.

## The 36. Hiſtory.

IN Rome there dwelt ſometime a mightie Emperour named Lemicus, which on a day rode to a forreſt to diſport him, where as he mette ſodainly with a poore man to whome he ſayd thus. Friend whence commeſt thou, and who art thou.

My Lord quod he, I come from the next Cittie, and your manne I am. Than ſayde the Emperour, thou ſeemeſt poore, therefore if thou wilt be good and true I ſhall promote thee to great riches and honour.

Than

Then answered the poore man & sayd. My Lord I promise you faithfully to bee true to you as long as I liue.

The Emperour anon made him knight and gaue him great riches. When hee was thus promoted, hee waxed so proud that hee thought himselfe more able to bee an Emperour then his Lord, wherfore he made suggestion to diuerse lords of that Empyre that hee might vsurpe and take vpon him through strength of them to bee Emperour. When the Emperour heard this, anone hee exiled him and all those that were consenting to him, so that they liued abiects in great wretchednesse and sorrow, and then the Emperour ordained other men in their stedes, and gaue them all ỳ possessions of the traytors.

And when the banished men heard that straungers had taken possession of their lands and goods, anone they conspyred against them, and through treason requested them to a banquet.

And they as innocents thinking vppon no such treason, came at the day assigned and were serued with fiue messes,

which were poyſoned, wherfore as many as talked of that vice dyed incontinent.

When the Emperour heard this, he was greatly moued, and aſſembled his counſell, to wit what was beſt to be don of this treaſon & of their death. Then ſaid the Emperours ſonne. My Lord I am your ſonne, & yée bée my Father, & therfore I ſhall giue you good counſell and profitable to all men.

Not far hence is a little nation wherin dwelleth a fayre Mayden and a gracious in the ſight of euery man, which hath an orchard wherein is a well, the water therof hath ſuch vertue, that if it be caſt vpon a dead man, ſtraight way he ſhall liue againe and recouer his life. Therefore my Lord I ſhall deſcende vnto that nation and ſéeke that water whereby they that were ſlayne at the Banquet might bée reſtored againe to lyfe. And when the Emperour heard this, he was greatly reioyced and ſayde. Sonne, thy counſell is good. And ſtraight way the Emperours ſonne went into the ſaide nation, and fell inconceit with

the

the Mayden, in so much that hée entred in the garden and assayled to tast the water of the well. And when hée had so done, he made fiue déepe trenches in the ground, in the which the water ranne till it came where the dead men lay buried, therupon when the water touched them, they arose from death to life.

Then the Emperours sonne led them vnto his Father. And when the Emperour saw this, hée was right ioyefull, wherfore hée crowned his sonne with a Laurate crowne, in token of victorie, & so ended his life in rest and peace.

## The Morall.

This Emperour betokeneth the Father of Heauen. The poore man that was promoted, betokeneth Lucifer, the which was exalted of nought, and enthroned in the Empyre of heauen with so great Ioye and clearnesse, that him séemed through his pride, hée would bée like vnto almightie God.

and not onely lyke him, but more than almighty God wherfore the Father of heauen exiled him & all them that conſented vnto him to hell: and in their place man was exalted to great ioy & honour.

The diuell ſeing this, enuied him that man ſhould come to ſuch glory and honour, and bad Adam and Eue, to a banket, when they eate of ỹ Apple againſt Gods commaundement, and counſelled them thus, ſaying. In what houre yᵉ eate of ỹ Apple yᵉ ſhall bee like gods. And at this curſed banquet they were ſerued with v. meſſes that were poyſoned, that is to ſay, their v. wits were accorded in eating of the Apple, wherof man was infect and dyed.

This hearing the Empereurs ſonne moued with mercy, came downe from heauen into this world and acquainted him ſo wel with ỹ bleſſed Virgin Mary, that he found in hir the well of manhode, and conioyned it to his Godhead, according to the Scripture. I am the well of lyfe, who drinketh of it ſhall not thirſt. After that hee lette make fiue

trenches

trenches in the ground, that is to saye, fiue woundes in his bodie, of the which ran both bloud and water, whereby all mankinde was raised frō death to lyfe, and led them vp into the pallace of heauen, Vnto the which bring vs our blessed Sauiour Jesu Christ. Amen.

## The Argument.

¶ The Father of heauen extendeth his goodnesse diuers waies towards frail man, yet hee taking contrarie waies, liueth in spirituall fornication, for the which being exiled from the state of felicitie, he is cōpelled to leade a miserable and painefull life. But beeing reconciled by the death of his sauiour, he possesseth the heritage of heauenly felicitie.

## The 37. History.

SOmetime in Rome there raigned a mighty emperor named Dunstain in whose Empyre there dwelt a gentill Knight, that had two sonnes. One of

his ſonne matched himſelfe againſt his fathers will with a common harlotte. The knight hearing this, cryed his ſon from him. And when he was thus exiled, he begot on this woman a ſonne. And ſone after that he ware ſicke and in penury, wherfore he ſent meſſengers to his father, beſeching him of his mercie. This hearing his father, had compaſſion and ruth on him wherfore he was reconciled.

And when hée was thus brought againe to his fathers grace, hée gaue his childe which he hadde gotten tofore on this common woman to his father. And he full kindely receiued it as his ſonne, and nouriſhed it.

When his other ſonne heard this, he ſaid to his father, father quod hée, it ſéemeth to mée that thou arte out of thy right minde, which I will proue by this reaſon. For hée is out of his righte minde, that receiueth a falſe heire and nouriſheth him, whoſe Father hath endomage and diſeaſe tofore.

For my brother which begat this childe

hath

haue done thée great iniury when hée marryed the common woman against thy will and commaundement, therefore me semeth that thou art out of thy right minde.

Then answered the father and sayde. Bicause thy brother is reconciled thou art enuious to mée, and also vnkinde to thy nowne brother, willing to put him from my felowshippe for euermore, and sothly no vnkinde man shall haue mine heritage except he be reconciled.

But yet thou neuer reconciledst to him of his vnkindenesse, for thou mightest haue reconciled him, but thou woldest not, therefore of mine heritage gettest thou no part.

## The Morall.

The Father of the two brethern betokeneth the Father of Heauen.

And

And his two ſonnes betokeneth the nature of Angels and the nature of man.

For man was marryed to a common woman or harlot when hee eate of the Apple againſt the commaundement of God, wherfore he was exiled by the father of heauen and put from the Ioyes of Paradiſe.

The ſonne of ỹ common woman bꝛetokeneth mankinde. This knights ſonne that is to ſay Adam, liued in great miſery, for after his ſin hee was put from ioy into this wꝛetched vally of teares and weeping, according to this Scripture, In ſuodore vultus, &c. In ỹ ſweat of thy bꝛow thou ſhalt eate thy bꝛead. But after by the paſſion of Chꝛiſt hee was reconſiled. But the other Sonne that betokeneth ỹ diuell was euer vnkinde, and grudged dayely againſt our reconciling, ſaying ỹ by ſinne wee ought not to come vnto the heritage of Heauen. Unto the which bꝛing vs our Lord Ieſu Chꝛiſt. Amen.

The Argument.

¶we ought in euery vocation and calling to beehaue our selues iustly and to vse the poore man with equite, we must not iniury the rich man.

The mightie men are to be honoured and not defrauded of their dignitie & estate being men of cinceare life: they that did contrary to the meaning of dutifull behofe heerin are worthie of euerlasting death.

## The 38. Historie.

SOmetime there dwelt in Rome a mighty Emperour named Donate, which dyd let make three Images of the which one held out his hand straight vnto the people and had on his finger a ring of Gold.

The second Image had a beard of gold. And the third had a mantell of Purple, commaunding vpon paine of death that no man should beare these Images of the ring, the beard, nor the mantell.

It befell afterward vppon a time that one Dyonise tyrant, came into the temple and toke away ỹ ring from the first Image

Image, the beard from the ſecond, and the mantell from the third. And when he had thus done, he was forthwith accuſed vnto the Emperour and brought before him, and ſtraightly examined of that treſpaſſe, why hée diſpoyled the Images againſt the Emperours commaundement. Than aunſwered Dionyſe and ſaid as followeth.

My Lord it is lawfull to aunſwere for mée, when I entred into the Temple, the firſt Image held forth his hand ſtraight to mée, as who would ſaye, I giue thée this ring, and therefore I toke the ring at the guift of the Image, béeing loth to refuſe his gentle offer.

And when I ſaw the ſecond Image hauing a beard, I thought thus with in my ſelfe.

I knew ſometyme the father of this Image which had no beарde, and now his ſonne hath a beard which is againſt reaſon, the ſonne to haue a beарde and the father none, and therefore I toke from him his beарde, that he ſhould bée like his father.

After that whan I ſaw the third Image

mage clothed in a mantell of Golde, I thought that a mantell of gold was not behoueable to him in winter, for gold is naturally colde, which might be cause of his death, and therefore I toke it from him bicause it was to colde in winter, & to hotte in sommer. When Dionise had excused him by these reasons, the Emperour answered and said. Thou hast answered wickedly for thy selfe, what shold cause thée rather than any other man to dispoyle these Images, for as much as I commaunded that no man should take any thing away from them, & thine owne mouth hath condempned thée. Anone the Emperour called to him one of his Squires, and charged him to smyte of his head, and so it was done.

## The Morall.

This Emperour betokeneth Almightie God the Father of Heauen. The thrée Images betokeneth the powre men, the rich men, and the mightie men of this worlde. The tyrant Dionise, betokeneth

neth all officers in euery eſtate lewdely behauing them ſelues, which take away from poꝛe menne the ringe of theyꝛ fingers, and ſaye thus. I may take that is giuen me. But when the poꝛe man hath ought to doe, he muſt nædes put foꝛth his hand to giue whether he will oꝛ no, if hee ſhall ſpæde. They take alſo the beard from the rich man an ſay thus. This man is richer thã his father was, therefoꝛe take we his liuelode from him and make him like his foꝛefather. They take alſo the mantell of golde from the mightie men, when they ſæ any man of honour & of good liuing, willing to coꝛrect ſuch miſdoers, then ſaye they, this man is to colde foꝛ he enclyneth nothing to our opinions, and alſo he is to hot of power in woꝛking againſt vs, therfoꝛe goe we and take from him the mantill of might, and ſo they accuſe him and put him out of office.

But certainely all ſuch men ſtand in perill of euerlaſting death. From the which ſaue vs he that ſhed his pꝛecious bloud foꝛ vs.

The

## The Argument.

¶Man ought to nourish Christ in his hart by faith and fruits of good lyfe The reward of such as haue care vpon the conseruation of Christ & his institutions, we must watch least wee enter into temptation, these thinges concidered; we shall then by gods gracious good prouidence, atrayne vnto the reward of his heauenly and euerlasting blisse.

## The 39. Historie.

THere dwelt sometime in Rome a mightie Emperour named Euas, which had a fayre yong Lady to his wife, vpon whome he had begotten a fayre sonne. When the states of the empyre heard this, they came vnto the Emperour & besought him to haue the kæpeing of his sonne.

Immediately the Emperour sent a Herould throughout the citie, proclaiming that in whose house were firste founde

fyre and water, the good manne of that houſe ſhould haue his ſonne in képing, and to nouriſh. And than the emperour made a proclamacion, that who ſo euer had his ſonne to kéepe, ſhould nouriſh him cleanly, & féede him with wholeſom meats and drinckes. And when the childe came to age, than ſhould the kéeper be promoted to great honor, wherefore many men let make redy fire and water, in hope to haue the childe. But on the night when euery manne was a ſléepe, there came a tyrant named Sulapius, that quenched the fire and threw out the water.

Neuertheleſſe among all other there was a man named Ionathas, that laboured ſo diligently that hée kept both day and night fire and water. In a morning earely the Herauld at the Emperours commaundement went through the Citie and ſought in euery houſe for Fyre and Water, but hée could finde none tyll hée came to Ionathas houſe, where as hée founde both Fyre and Water readie, wherefore hée was brought bé-

fore

fore the Emperour, and deliuered him his sonne according to his proclamacion. When Ionathas had the Emperours sonne, he led him home vnto his house. And sone after he sent for masons and carpēters, & let make a strong chamber of lyme and stone. And when the chamber was made, he sent for painters and let paint on the wall within the chamber r. Images, with this posey paynted aboue their heads.

Who so defileth these Images, shall dye a cruell death.

And than he lette draw on the dore a gallous, & figure of a man hanging therupon, with this posey paynted aboue his head. So shal he be serued that nourisheth the Emperours sonne amisse.

Also he lette make a chaire of golde, & himselfe sitting therein, crowned with a crowne of golde, with this superscription aboue his head.

Who so nourisheth the Emperours sonne cleanly, thus shal he be honoured.

When this was done, often tymes as hée was a slepe hée was greatly tempted to defyle these tenexcelent Images,

but anone hée reade the ſuperſcription aboue their heads, than all the temptations ceaſed. And when the Emperours ſonne was euill kept, than went he to the gallows and read that poſey which was writtē aboue his own head, and for dread thereof kept the child better, and was diligent to giue attendāce on him.

And when he beheld the chayre and himſelfe ſitting therein crowned with a crowne of golde, hée was right ioyfull, thinking to haue a good reward for kéeking of the Emperours ſonne. When the Emperour heard of his diligent demeanour aboute his ſonne, hée ſent for him and for his ſonne, thanking him for his well kéeping and nouriſhing of him, and after promoted him to great honor and worſhip.

## The Morall.

This Emperour betokeneth the father of heauen. The Empreſſe betokeneth the bleſſed virgin Mary.
The Emperours ſonne betokeneth our Lord

Lord Jesu Christ. The Herauld that was sent throughout the Citie betokeneth saint Iohn Baptist, which was sent before our Lord, to prepare the way for him, according to holy scripture. Ecce mitto Angelum, &c. Loe I sende myne aungell before me &c. The states that desired the Emperours sonne to nourish betoken ỳ Patriarkes and Prophets, which desired greatly to nourish our Lord Jesu Christ, and also to se him, but they might not se him ne nourish him, for fyre and water which should haue bene cause of their sight, was not with them perfectly.

The fyre betokeneth the holy Ghost, which had not yet appered in them, for they were not washed with the water of Baptisme. Also ye may vnderstand by the fyre perfect charitie, and by the water true contriction, which two now a daies faileth in many men, and therfore they may not haue the little childe Jesus in their hearts.

Ionathas that watched so diligently betokeneth euery good Christian man, which studieth euer to watch in well

doeing, yéelding to GOD for sinnes the fyre of charitable repentaunce, & the watter of contrition.

But oftentimes the tyrant which bée-tokeneth the diuell, putteth out the fire of charitie from out of mens harts and casteth out the water of contrition, so that they may not nourishe the little childe Jesus. Therefore lette vs watch as Ionathas dyd, that wée enter not into temptation. And call wée vnto vs Masons, that is to saye, descrete Preachers, which can make in our hartes a chamber of stone, that is to say, a sure Faith and hope. Than call wée to vs Painters, that is to saye, ministers of Gods word, which canne paynte in our harts ten Images, that is to say, the x. commaundements, which if thou kéepe and obserue dayly, without doubt thou shalt bée honoured in heauen.

And if thou kéepe well the Emperours sonne, thou shalt sit in a chayre of Gold, crowned with a crowne of Gold. And if that thou nourish him not well, without doubt thou shalt bée in daunger of torment in hell.

From

From the which preserue vs our blessed Sauiour Iesus. Amen.

## The Argument.

¶ The soule of man espoused vnto Christ the flesh procureth the same to sinne. The Christian soule by faith withstan death temptation. The redemption of mankinde from sinne & death. The deceits of vnthankfull heartes. The spirit healeth the defectes of the flesh, after a pure repentaunce followeth perpetuall ioye and felicitie, both of soule and body.

## The 40. History.

IN Rome dwelt sometime a mightie Emperour named Menaly, which had wedded the Kinges daughter of Hungary, a fayre Lady and a gracious in all hir workes, and specially shée was mercifull. On a tyme as the Emperour lay in his bed, hée bethought him that hée would goe visitie ỳ holy lande. And on ỳ morrow he called to him the

Empresse his wife and his owne onely brother, and thus he sayde. Dere Lady I may not ne I will not hide from you the priuities of my heart, I purpose to visit the holy land, wherefore I ordaine thee principally to be Lady & gouernour ouer all mine Empyre and all my people. And vnder thee I ordaine here my brother to be thy steward for to prouide all things that may be profitable to mine Empyre and to my people.

Then said the Empresse. Sith it will none otherwise be but ỹ nedes ye will goe to visit the Citie Ierusalem, I shall be in your absence as true as any turtle that hath lost hir mate, for as I beleeue, ye shall not escape thence with your life.

The Emperour anone comforted hir with faire words and kissed hir, and after that toke his leaue of hir and of all other, and so went forth vnto the citie of Ierusalem.

And anone after ỹ the Emperour was gone, his brother became so proude, ỹ he oppressed poore men & robbed rich men,

and

and yet did he worse thē this, for dayly he stirred the Empresse to commit sinne with him. But euer she answered again as an holy and deuout woman, & saide. I will quod shee, neuer consent to you ne to none other, as long as my Lord liueth. Neuertheless this knight would not leaue with this answere, but euer when he founde hir alone hee made his complaint to hir, and stirred hir by all the wayes that hee could to sinne with him. When this Ladie sawe that he would not cease for no answer ne wold not amend himselfe, when shee sawe hir tyme shee called to hir three or foure of the worthiest men of the Empyre and sayd to them thus. It is not vnknowen to you that my Lord the Emperour ordained mee principal gouernour of this Empyre, & also he ordained his brother to bee steward vnder mee, and that hee should doe nothing without my counsel, but he doth all the contrary, for he oppresseth greatly poore men, and likewise robbeth the rich men, and yet he would doe worse then this, if hee might haue his entent, wherefore I commaund you

in my Lords name that you binde him faſt and caſt him in priſon.

Than ſaid they, ſothly he hath done many euill dædes ſith our Lord themperor went, therfore we be redy to obay your commaundement, but in this matter ye muſt anſwere for vs to our Lord the Emperour. Than ſaid ſhe, dread ye not, if my Lord knew what he hath done as well as I, he would put him to the foulest death that could be thought. Immediately theſe men ſette hand on him and bound him faſt with yron chaines, and put him faſt in priſon, where as he lay long tyme after, till at the laſt it fortuned there came tydings that the Emperour was comming home, and had obtained great worſhip and victory. When his brother heard of his comming, hee ſaid: Would to God my brother might find mee in priſon, for than would he enquire the cauſe of myne enpriſonment of ỳ Empriſſe, & ſhe will tell him all the trouth, and how I procured hir to commit ſinne, & ſo for hir I ſhall haue no fauour of my Brother, but loſe my lyfe,

this

this know I well, therefore it shall not bee so. Then sent hee a messenger vnto the Empresse, praying hir for christes passion that shee would vouchsafe to come vnto the prylon doore, that he might speake a word or two with hir. The Empresse came to him, and enquired of him what hee would haue. Hee answered and sayde.

O lady haue mercy vpon mée, for if the Emperour my brother finde mée in this prison, then shall I die without any remedy. Then said ỳ Empresse, if I might know that thou wouldest be a good man and leaue thy folly, thou shouldest haue grace. Then dyd hée promise hir assuredlie to bee true and to amend all his trespasse. When hée had thus promised, the Empresse deliuered him anon, and made him to be bathed and shauen, and apparelled him worshipfully according to his estate, and then shée said vnto him thus. Now good brother take thy steede and come with mée, that wee may meete my Lord. Hée answered and sayd, Lady I am redy to fulfil your will & commaundement in all things.

And

And than the Empresse toke him with hir and many other knights, and so rod forth to mæt with the Emperour, and as they rode together by the way, they sawe where a great hart ranne afore them, wherefore euery man with such hounds as they had chased him on horse backe, so that with the Empresse was left no creature, saue onely the Emperours brother, which seeing that no man was there but they two, thus hæ saide vnto the Empresse.

Loe Lady, heere beside is a priuie forrest, and long it is agone that I spake to thée of Loue, come now and consent vnto mæ that I may lye with thæ. Then sayde the Empresse a fole what may this bæ, yesterday I deliuered thée out of prison vpon thy promise, in hope of amendement, and now thou art retourned to thy folly againe, wherfore I saye now to thæ as I haue sayde before, there shall no man doe such thing with me saue onely my Lorde the Emperour, which ought of very duty so for to doe. Then sayde hæ, if thou wilt

not

not consent to mée, I shall hang thée héere vpon a trée in this Forrest, where no man shall finde thée: so shalt thou dye an euill death. The Empresse answered méekely and sayde. Though thou smite of my head and put mée to death with all maner of torment, thou shalt neuer haue mée to consent to such sinne. When hée heard this, hée vnclothed hir all saue hir smock, and hanged hir vp by the haire vpon a trée, & tyed hir stéede beside hir, and so rode forth to his fellowes, and tolde them that a great hoast of men met him, and toke the Empresse away from him. And whē he hadde tolde them this they made all great sorrow.

It befell on the third day after there came an Earle to hunt in that Forrest, and as he rode beating the barks, there started a Fore, whome his hounds followed fast till they came néere the trée where the Empresse hanged.

And when the dogges felt the sauour of hir, they left the Fore and ranne towarde the Trée as fast as they could. The Earle séeing this wondred greatly

and

and ſpurred his horſe and folowed them till he came wher as ỳ Empreſſe hanged. Whan the Earle ſaw hir thus hanging, he maruailed greatly, for as much as ſhe was right fayre and gracious to behold, wherefore he sayde vnto hir in this manner wiſe. O woman who art thou, and of what countrie, and wherefore hangeſt thou hére in this manner wiſe.

The Empreſſe that was not yet fully dead, but in point ready to dye aunſwered and ſaid, I am quod ſhe a ſtraunge woman, and I am come out from far countrie, but how I came hither God knoweth. Than aunſwered the Earle and ſaid. Whoſe horſe is this that ſtãdeth by thé bound to this tré. Than aunſwered the lady and ſaid, that it was hirs. Whã ỳ earle heard this, he knew well ỳ ſhe was a gentle woman, and came of noble linage, wherfore he was the rather moued with pitty, & ſaid vnto hir. O faire lady thou ſemeſt of gentle blod, & therfore I purpoſe to deliuer thé from this miſchife, if thou wilt promiſe to goe with mé & nouriſh my

faire

faire yong daughter, & teach hir at home in my castell, for I haue no childe but onely hir, & if thou kepe hir well thou shalt haue a good reward for thy labour. Than said she. As far forth as I can or may, I shall fulfill thine entent. And when she had thus promised him he toke hir downe of the tree, and led hir home to his castel, and gaue hir the keping of his daughter that he loued so much, and she was cherished so well that shee lay euery night in the earles chamber, and his daughter with hir, and in his chamber euery night there brent a lamp, the which hanged betweene the Empresse bed and the earles bed. This lady behaued hir so gently, that she was beloued of euery creature. There was that time in ỳ earls court a steward, which much loued this Empresse exceedingly aboue all things, and oftentymes spake to hir of his loue. But shee answered him againe and sayd.

Know yee deere friend for certainetie, that I haue made a solempne vow to God, that I shall neuer loue any man in such maner wise but onely him whom

I

I am greatly beholden to loue, by gods commaundement.

Than sayd the Steward, Thou wilt not than consent vnto mée. Why Lorde quod she, what nedeth thée any more to aske such thing, the vow ỳ I haue made, truely I shall kéepe & hold by the grace of god.

And when the steward heard this, hée went his way in great wrath and anger, thincking within himselfe, if I may I shall be reuenged on thée. It befell vpon a night within short time after that the Earls chamber doore was forgotten and left vnshet, which the steward had anone perceiued. And when they were all a sléepe, hée went and espied by the light of the lamp where the Empresse and the young Sayden laye to gether, and with that he drewe out his knife and cut the throte of the Earles daughter, & put the bloody knife into the Empresse hande she béing a sléepe and nothing knowing thereof, to the intent that whan the Earle awaked he should sée the knife in hir hande, and that hée should think that she had cut his daugh-

ters

ters thyrote, wherfore she should bee put to a shameful death, for this mischeuous deede. And when this damosell was thus slaine, and the blody knife in the Empryesse hand, the countesse awaked out of hir sleepe and sawe by the light of the Lampe the blouddie knife in the Empryesse hande, wherefore she was almost out of hir wittes, and sayd to the Earle, O my Lorde, behold in yonder Ladies hand a wonderfull thing.

Anone the Earle awaked and beheld on the Empryesse bed and saw the blody knife as the countesse had sayd, wherefore he was greatly moued, and cried to hir and sayd. Awake woman out of thy sleepe, what thing is this that I see in thy hand. Anone the Empryesse through his crye awaked out of hir sleepe, and in hir waking ý knife fell out of hir hand, and with that she loked by hir & found the Earles daughter dead by hir side & all the bed be spreint with blod, wherefore with an huge voyce shee cryed and sayd. Alas alas and welaway, my lords daghter is slayne

S. Than

Than cryed the coũtiſſe vnto the Earle with a pitious voyce & ſaid. A my lord, let ỳ diuelish woman be put to the moſt foule death that can be thought, which thus hath ſlaine our onely childe.

And when the countiſſe had ſayde thus to the Earle, ſhe ſayde to the Empriſſe in this wiſe. The high God knoweth that thou miſchieuous woman haſt ſlain my daughter with thine owne hands, for I ſaw the bloodie knife in thy hand, & therefore thou ſhalt dye a foule death. Than ſayde the Earle in this wiſe. O thou woman, were it not that I dread God greatly, I ſhould cleaue thy bodie with my ſword in two parts, for I deliuered thée from hanging, & now thou haſt ſlaine my daughter, neuertheleſſe for mée thou ſhalt haue no harme, therefore goe thy way out of this cittie without any delaye, for if I doe finde thée here this daye, thou ſhalt dye a moſt euill death.

Than aroſe this wofull Empriſſe and dyd on hir clothes, & after leapt on hir palfry and rode toward the eaſt alone without any ſafe conduct. And as ſhée

rode

rode thus mourning by the way she espyed on the left side of the way a payre of gallous and seuen officers leading a man to the gallous to be hanged, wherfore she was moued with great pittie, and smote hir horse with the spurres & rode to them praying them ỳ she might redeeme that misdoer, if he might be sayed from death for any mede. Than sayd they, Lady it pleaseth vs well that thou redeeme him. Anone the Empresse accorded with them and payed his raunsome, and than he was deliuered. Thus sayde she to him: Now dere friend be true till thou dye, sith I haue deliuered thee from death.

On my soule quod he, I promise you euer to be true. And when he had thus sayde, he followed the Lady still till they came nigh a citie, and than said the Empresse to him.

God friend quod she, goe forth thy way afore me out of the Cittie, and take vp for vs an honest lodging, for ther I purpose to rest a while. This man went forth as she commaunded & toke vp for hir a good lodging and an honest,

whereas ſhe abode long tyme. When the men of the Citie perceiued hir bewtie, they wondred greatly, wherefore many of them craued of hir vnlawfull loue, but all was in vaine, they might not ſpede in any wiſe. It fortuned after on a day that there came a Shippe full of marchandiſe, and ariued in the hauen of that Citie. When the Ladye heard this, ſhe ſaid vnto hir ſeruaunt: Goe to the ſhippe and ſeke if there be any cloth for myne vſe. Her ſeruaunt went forth to the ſhippe, whereas he found many precious clothes, wherefore hee prayed the maſter of the ſhippe that hee would come into the Citie and ſpeake with this Lady. The maſter graunted him and ſo he came home to his lady before and warned hir of the comming of the maſter of ỳ ſhippe. Anone after ỳ maſter of the ſhip came and ſaluted the Ladye worthyly. And the lady receiued him according to his degree, praying him ỳ ſhe might haue for hir mony ſuch cloth as might be profitable for hir wearing. Anone hee graũted ỳ ſhee ſhould haue, and ſone they were agreed, wherefore

the

the seruaunt went emmediately again with the Maister of the Shippe. And when they were both within the Ship borde, the Maister sayd to the Ladies seruant. My deere friend to thee I wold open my counsaile, if I might trust in thee, & help me, thou shalt haue of me a great reward. Then answered hee and sayd. I shall (quod he) be sworne vnto thee on the holy Euangelist, that I shall keepe thy counsaile and fulfill thine intent, as far forth as I can.

Then said the Maister of the shippe, I loue thy Lady more then I can tel thee, for hir fayrenesse is so great, that I would giue for the loue of hir all the gold that I haue, and if I may obtaine the loue of hir through thy help, I shall giue thee what so euer thou wilt desire of me.

Then saide the Ladies seruaunt tell me by what meanes I may best speede. Then sayd the Maister of the Shippe. Goe home to thy Lady againe and tell hir that I will not deliuer to thee my cloth, except she come hir selfe, but bring

hir to my Shippe except the winde bée good and able, for then I purpoſe to lead hir away. Thy counſell is alwayes good quod the Ladies ſeruant, therfore giue me ſome reward, & I ſhall fulfil thyne intent.

And when he had receiued his reward hee went againe to his Lady and tolde hir that by no meanes ỹ Maſter of the ſhippe would not deliuer him the cloth but if ſhée came hir ſelfe. The Lady bélæued hir ſeruaunt & went to the ſhip. And when ſhe was within the ſhip bord hir ſeruaunt abode without.

When ỹ Maiſter ſaw ỹ ſhe was within the Shippe, and the winde was good, hæ drew vp the ſayle and ſayled forth. When the Lady perceiued this, thus ſhée ſayde to ỹ maſter. O Maſter (quod ſhæ) what treaſon is this that thou haſt done to mæ. The Maiſter anſwered and ſayde. Madame certainely it is ſo that I muſt needes lie with thée, and afterwarde eſpouſe thæ. For ſoth quod ſhée, I haue made a bowe that I ſhall neuer commit ſuch ſinne but with him vnto whom I am bound by right and

by

by the law. Sothly quod he, if yée will not graunt mée with your good will, I shall cast you out into ỹ middest of the sea, & there shall yée dis an euill death. If it be so quod she, that I must nédes consent or else dye, than I pray thée to prepare a priuie place in the ende of the Shippe, whereas I may fulfill thine entent or I dye, but first I pray thée that I may say my prayers vnto the father of heauen, that hée may haue mercy on mée.

The Master béléeued hir, wherfore hée let ordaine hir a Cabbin in the end of the Shippe whereunto shée sette hir downe on both hir knees and made hir prayers, saying on this wise.

O thou my Lord GOD ỹ hast kept mée frõ my youth in cleanenesse, kéepe mée now that I be not defloured, so ỹ I may serue thée euer with a cleane heart and minde. When shée had thus ended hir orysons, ther arose sodenly a great tempest in the sea, so that the Shippe all to brast, and all that were within perished saue ỹ lady ỹ caught a Cable & saued hir selfe, & the Master of the Ship an other,

neuertheleſſe ſhe knew not of him, neyther he of hir, for they were driuen to diuerſe coaſtes. This ladie landed in hir owne Empyre beſide a Citie where in ſhee was worſhipfully receiued, and ſhee lyued ſo holy a life, that GOD gaue hir grace and power to heale ſicke folke, of all manner of diſeaſes, wherfore there came much people to hir, both crooked, blinde, and lame, and euery man through the grace of God and hir good demeanure, were healed, wherfore hir name was knowne thorough diuerſe regions. Neuertheleſſe, ſhe was not knowen as Empreſſe. In the ſame tyme the Emperours brother (that had hanged hir beefore by the heyre) was ſmitten with a foule Lepry. The Knight that ſlew the earles Daughter, and put the bloody knife in hir hand, was blynde, deafe, and had the palſey The thiefe that betrayed hir to the Maiſter of the ſhippe, was lame and full of the Crampe. And the Maiſter of the ſhippe diſtraught out of his wittes.

When the Emperour heard that ſo holy a woman was in ſuch a Citie, hee called

called his brother & saide to him thus.

Goe wæ dære brother vnto this holy woman that is dwelling in the Citie, that she may heale thæ of thy lepry. Would to God (quod hæ) that I were healed. Anone the Emperour with his brother went toward the Citie. And when ỳ Citizens heard of his comming they receiued him Worshipfullye with procession. And then the Emperour enquired of the Citizens if any such holy woman were among them that could heale sicke folke of theyr diseas. The Citizens answered and sayde, that such a one was there.

Then was the Empresse called forth before the Emperour, but thæ muffled hir face as well as shæ could, that the Emperour hir husband shold not know hir, & when shæ had so done, shæ saluted him with great reuerence, as it appertained to his estate.

And hæ againe in lyke wise, saying thus. O good Ladie, if thou lyst of thy grace to heale my brother of his lepry, aske of mæ what thou wilt, and I shall graunt it thæ, for thy reward.

When the Empꝛeſſe heard this, ſhée lo-
ked about hir and ſaw there the Empe-
rours Bꝛother, a foule Lepꝛie, ſhée ſaw
there alſo the knight ẏ ſlew the earles
daughter blynde and deafe. The thiefe
that ſhée ſaued from ẏ gallowes lame,
and alſo ẏ Maſter of ẏ Ship diſtraught
out of his wittes, and all were come to
hir foꝛ to be healed of their ſickneſſe, but
they knew not hir: foꝛ all ẏ they knew
not hir, ſhée knew them well. Then ſayd
ſhée vnto the Emperour thus.

My reuerend Loꝛd, though yée would
giue mee all your Empyꝛe, I may not
heale your Bꝛother, noꝛ none of theſe
other, but if they knowledge openlye
what they haue done.

When the Emperour heard this, hée
tourned him towardes his Bꝛother and
ſayde vnto him. Bꝛother, acknowledge
openly thy ſinne befoꝛe all theſe men,
that thou maiſt bée healed of thy ſick-
neſſe. Then anone he began to tell how
hée had ledde his lyfe, but hée to'de not
how he had hanged the Empꝛeſſe in the
Foꝛreſt by the haire of hir Head, moſt
diſpightfully.

When

When he had knowledged all that him lyst, the Empresse replyed and saide. Sothly my Lord, I would gladly laye vnto him my medicine but I wot right well it is in vaine, for he hath not made a full confession. The Emperour hearing this he tourned towarde his brother & saide againe in this wise.

What euill sorrow or vnhappy wretchednesse is in thee, sirrah y not how that thou art a foule lepry, therefore knowledge thy sinne truely that thou maist be whole, or else auoide my company for euermore.

A Lord quod hee, I may not tell my life openly, but if I be first sure of thy grace. What hast thou trespassed against mee quod the Emperour. Than answered his brother and saide. Myne offence against thee is grieuous, and therefore I aske mercie. The Emperour thought not on the Empresse for as much as he supposed she had beene dead many yeeres beefore, hee commaunded his brother to tell forth what hee had offended him, & hee should bee forgiuen.

And whē y Emperour had thus forgiuen his

his brother, hée bégan to tell openly how he had desired ỳ Empriſſe to committe adultry with him, and hée hadde hanged hir by the haire in the Forrest, bycauſe ſhée would not conſent by any meanes to him.

And when the Emperour heard this, hée was almoſt bréſide himſelfe, and in his rage he ſayd thus. O thou moſt wretched creature, ỳ vengeaunce of God is fallen vpon thée, and were it not that I haue pardoned thée thou ſhouldeſt dye the moſt ſhamefull death that could bée thought. Then ſayde the Knight that ſlew the earles Daughter. I wot not (quod hée) of what Lady ye meane, but I wote that my Lord found on a time ſuch a Ladye hanginge by the hayre in the Forrist, and brought hir home to his Caſtell, and hée toke hir his daughter to kéepe, & I prouoked hir as much as I could to ſinne with mée, but ſhée would in no wiſe conſent to mée, wherfore I ſlew the earles Daughter that laye with hir, and when I had ſo done, I put the bloodie knife in the Ladies hand that the earle ſhould thinke ſhée had

had slaine his daughter with his owne hands, and than was she exiled thence but where she became I wot not.

Than sayde the theife I wot not of what Lady ye meane, but well I wotte that seuen officers were leading mee to the gallowes and such a Lady came riding by and bought mee of them, & than went I with hir, and afterward I betrayed hir vnto a master of a ship. Such a Lady (quod the master of the shippe) receiued I, and when wee were in the middest of the sea, I would haue layne with hir, but shee sate downe to hir prayers, and anone there arose such a tempest that the shippe all to brast, and wee were all drowned saue shee and I, but what afterward befell of hir I wote not.

Than cryed the Empresse with a loud voyce and sayde. Soothly deere friends yee doe now truely confesse and declare the trueth, wherefore I will now apply my medicine, and anone they receiued their health.

When this lady the Empresse had thus done, she opened hir face to ỳ Emperour and

and he forthwith knew hir, and came to hir and imbraced hir in his armes, and kissed hir oftentimes, and for ioy he wept bitterly saying.

Blessed be God, now haue I found that I desired. And when he had thus sayde, he lead hir home to his Pallayes with great ioye, and after when it pleased almightie GOD, they ended both their liues in peace.

## The Morall.

This Emperour betokeneth our Lord Iesu Christ. The Empresse betokeneth a holy soule. The Emperours brother betokeneth the flesh, to whom our Lord hath giuen charge of this Empyre, but most principally to the soule. Neuertheless the wretched flesh oft prouoketh the soule to sinne. But the soule that loueth God aboue all things withstandeth that temptation, and calleth to hir hir ghostly power, that is to say, reason, will, vnderstanding and conscience, and maketh them to emprison the flesh that

is

is disobedient to the soule, in the prison of true repentaunce, vnto the tyme hee obey to reason in all thing. And thus in hope of mercie hee sinneth agayne, to whom holy writ saith. Maladictus homo que peccat in spe. Cursed be that man that sinneth in hope. And at the last the soule enclyneth to the flesh, & letteth him out of the prison of repentance, & washeth him from the filth of sinne, and arayeth him with good vertues, and maketh him leape on the palfray of charytable humilitie, and so rydeth forth to meete our Lorde with the sacrifice of thankes giuing. But alas, full oft the sinner trespalleth against holy scripture, wherfore the hart, that is to say, the lust of flesh and of sinners ariseth before him, & after runneth great houndes, that is to say, euill thoughts, & so long they chase, till the bodie and the soule be left alone, and than the flesh stirreth that noble Soule, being the Spouse of Almyghtie God.

But the pure and vndefiled soule that is so wel beloued with God, wil not forsake hir Lorde and consent to sinne, wherfore

wherefore the wretched flesh full ofte despoileth hir of all hir clothing, that is to say, of all hir vertues, & hangeth hir vp by the haire on an oake, ỹ is to say, on lustes & delights, and there she hangeth till the good earle commeth, that is to say, a discrete preacher in the forrest of this world, to preach and teach the word of god and taketh hir downe and leadeth hir forth to the Church to nourish his daughter that is to say, to nourish conscience with fruitfull faith. The earle had in his chamber a lamp, right so euery discrét Preacher should haue afore him the Lamp of holy Scripture, whereby he may sée both the greuaunce and profit of the Soule in teaching of vertues, and putting away of vice.

The steward that stirreth hir to sinne, is none else but pride of life, which is steward of this world, by whome many men be deceiued.

But when the soule that is so well beloued with Christ, will not consent vnto the sinne of pryde, than taketh thys euill steward ỹ knife of couetise, wherwith he slaieth the earls daughter, that

is

is to say, conscience, according to Scripture, saying: Gold & siluer hath blinded the eyes of Iudges, & hath ouerthrowen wise men, so that equitie & rightcousnes might not enter, but stode a far, & turned their backs. This Lady also redeemed a man from death, that is to saye, from euerlasting death, which he had deserued by deadly sinne. Therefore doe we as dyd this lady, smite we our horse, that is to say, our flesh with the spurres of repentaunce, & so ryde we forth in all hast, to saue our neighbour from ỹ sinck of deadly sinne, helpe him both bodily & ghostly as Saloman saith.

Wo be to that man lying in deadly sinne, that hath no man to lift him out thereof. Therefore awake thy neighbor and help him. For a brother that is holpen of an other is like a sure citie, and if he giue no more but a cup of cold water to him in the way of helpe, hee shall not lose his reward.

But many now a dayes be very vnkinde, as was this theife, which falsely deceiued his lady after ỹ she had saued

him from hanging. The maister of the ship betokeneth the worlde, by whom many men be deceiued. But neuertheleſſe as oft as a man taketh on him voluntarily the charge of pouertie, and obeyeth vnto the commaundements of God, and forſaketh the worlde, then breaketh the shippe. For it is impoſſible to pleaſe God and man, and the worlde all at one tyme.

When this lady had eſpyed the tempeſt of the ſea, ſhe went to a Citie: that ie to ſay, the ſoule, after the troubles of this worlde, went to the holy lyfe, and than ſhee healed all maner ſicke folke, that is to ſaye, euery man that is troubled in his ſoule, that is to ſaye infecte with diuers ſickneſſes, that this Lady healeth through holy lyfe.

But the Soule might not bée ſéene of Chriſt hir husbande, till ſhée had knoweledged openly all hir fiue wittes. But when ſhe had made a pure acknowledgement of hir ſinne, than the Emperour our Lord God hir husband knewe hir, and toke hir in his armes, and ledde hir

hir home to the pallaice of heauen. Vnto the which almightie God bring vs all for his sonnes sake. Amen.

## The Argument.

¶Euery supreme magistrate and other inferior, is to be honoured and reuerenced.. Euery true Christian man ought to consider his dutie heerein, euery false Christian peruerteth the wayes of the godlye, the reward of such is hid vp in hell, but the iust shal inherite the blessed life euerlasting.

## The 41. History.

In Rome dwelt sometime a mightie Emperour namid Martin, which for entier affection kept with him his brothers son, whom men called Fulgencius. With this Martin dwelt also a knight that was steward of his Empyre, and vncle vnto the Emperour which enuied this Fulgentius, studying day and night how he might bring the Emperour and this child at debate: wherfore ỹ steward on a day went to the Emperour & sayd:

My Lord quod hæ, I that am your true ſeruaunt am bound in dutie to warne your highneſſe, if I heare any thing that toucheth your honour, wherfore I haue heard ſuch things that I muſt nœds vtter it in ſecrete to your Lordſhip bétwæne vs two. Then ſayde the Emperour: God friend (quod hæ) ſay on what thée liſt.

My moſt dære Lord (quod the ſteward) Fulgencious your coſin, and your nigh kinſman hath defamed you wonderfully and ſhamefully, throughout all your Empyre, ſaying that your breath ſtinketh, and that it is death to him to ſerue you of your cuppe. Than the Emperour was grieuouſly diſpleaſed, and almoſt beſide himſelfe for anger, & ſayde to him thus: I pray thæ my good friend tell mæ ẏ very trouth if that my breath ſo ſtincketh as he ſayth. My Lord (quod the ſteward) ye may bælæue mæ, I neuer perceiued a ſwæter breath in my dayes than yours is. Then ſayd ẏ Emperour, I pray thæ good friend tell mæ how I may bring this thing to a good proofe.

The steward answered and sayd. My Lord (quod hée) yée shall right well vnderstand the troth, for to morrow next when hée serueth you of your cuppe, yée shall sée that hée will turne away his face from you, because of your breath, and this is the most certain proofe that may be had of this thing. Forelooth quod the Emperour, a truer proofe can not be had of this thing. Wherefore anone when the steward heard this, hée went straight to Fulgencious and toke him a side, saying thus. Déere friend, thou art my kinsman, and also nephew vnto my Lord the Emperour, therefore if thou wilt bée thankfull vnto mée, I will tell thée of the vice whereof my Lord the Emperour complayneth oft, and thinketh to put thée from him (except it be ỹ rather amended) and that might bée a great reproofe to thee. Then sayd this Fulgencious. A good sir for his loue that dyed vpon the crosse, tell mée why my Lord is so sore moued with mée, for I am ready to amend my default in all that I can or may, and for to be ruled by your good & discréte counsaile.

Thy breath quod the steward stincketh so sore, that his drinck doth him no good, so grieuous is vnto him thy stincking breath of thy Mouth. Then sayd Fulgentious vnto the Steward. Truely, that perceiued I neuer till now, but what thinke you of my breath. I praie you to tell mee the verie truth. Truely (quod the steward,) it stinketh greatly and foule. And this Fulgentious beleeued all that hee saide, and was right sorowfull in his minde, And praied the Stewarde of his counsell and helpe in this woefull case. Than saide the stewarde vnto him, if that thou wilt doe by my counsell, I shall bring this matter to a good conclusion, therefore doe as I shall tell thee.

I counsell thee for the best, and also warne thee, that when thou seruest my Lord the Emperour of his cuppe, that thou ỳ turne thy face away from him, so that hee may not feele thy stincking breath, vnto ỳ time that thou hast prouided thee of some remedie therfore.

Then was Fulgentious right glad,

and

and I were to him that he would doe by his counsell.

Not long after, it befell that this young man Fulgentious serued his Lord as hee was wont to doe, and therewith sodainely he tourned his face from his Lord the Emperour, as the Steward had taught him.

And when the Emperour perceiued the auoyding of his head, hee smote this young Fulgentious on the breast with his foote, and saide to him thus.

O thou leude varlet, now see I well it is true that I haue heard of thee, and therfore goe thou anon out of my sight, that I may see thee no more in this place. And with that this yong Fulgencious wept full sore, & auoided the place, and went out of his sight. And when this was so done, the Emperour called vnto him his Steward and sayd.

How may I ryd this varlet from the world, that thus hath defamed mee?

My most deere Lord quod the steward, right well you shall haue your intent.

For heere beside, within these three miles yee haue brickmakers, which daily

make great fires for to burne brick, & alſo they make lyme, therfore my Lord ſend to them this night, & charge them vppon paine of death, that whoſoeuer commeth to them firſt on the morrow, ſaying to thē thus: My Lord commaūdeth you to fulfil his will, that they take him and caſt him into the Fornels with the ſtones, and this night commaunde you this Fulgentious that he goe earely in the morning to your workmen, and that hee aſke them whether they haue fulfilled your wil which they were commaunded, or not, and then ſhall they according to your commaundement, caſt him in the Fyre, and thus ſhall hee dye an euill death.

Surely quod ỳ Emperour, thy counſell is good, therfore call to me that varlet Fulgentious. And when this young man was come to the Emperours preſence, hee ſayde to him thus: I charge thée vpon paine of death, that thou riſe early in ỳ morning & goe to ỳ brenners of lyme & brick, and that thou bee with them earely before the ſunne ryſe three miles

myles from this house, and charge them in my behalfe that they fulfill my commaundement, or else they shall dye a most shamefull death.

Then spake this Fulgentious. My Lord, if God send mee my lyfe, I shall fulfill your will, were it that I should goe to the worlds ende.

When Fulgentious had this charge, he could not sleepe for thought, but that hee must arise earely for to fulfil his Lords commandement. The Emperour about midnight sent a messenger on horseback vnto his bricke makers, commaunding them vppon paine of death, that who so euer came to them first in the morning saying vnto them, the Emperours commaundement, (which is before rehearsed) that they should take and bynd him and cast him into the fire, & burne him to the bare bones.

The Bryck makers answered and sayde, it should bee done. And then the messenger returned home againe incontinent, and told the Emperour that his commandement should bee diligently fulfilled.

Earely in the morning following, Fulgentious aroſe & prepared him towards his way, & as hée went, hée heard a bell ring to ſeruice, wherefore hée went to that Church for to heare Seruice, and after the ende of ſeruice he fell a ſléepe, and ther hée ſlept a long while, ſo that the prieſt ne none other might awake him.

The ſteward deſiring inwardly to heare of his death as he did hope, about one of the clock he went vnto ỳ workmen, and ſaide vnto them thus. Syrs quod hée, haue yée done the Emperours commaundement or no.

The Brickmakers anſwered him againe and ſaide. Nay ſurely wée haue not yet done his commaundement, but anone it ſhall bée done, & with that they layde handes on him. Then cried the ſteward with an high voice, and ſaide. Good ſirs ſaue my Lyfe; for the Emperour cõmaunded ỳ Fulgentious ſhould bée put to death. Then ſaide they, the meſſenger told not vs ſo, but hée bad vs that whoſoeuer came firſt to vs in the morning, ſaying as ye before rehearſed,

that

that wée should take him and cast him into the Fornace & bourne him to ashes. And with that word they threw him into the fire.

And when he was bournt, Fulgentious came to them, and said. God sirs haue you done my Lords commaundement, yea, sothly said they, and therefore goe yée againe to the Emperour and tel him so. Thē said Fulgentious. For Christes loue tell mée that commaundement.

Wée had in commaundement saide they vpon paine of death, that who so euer came to vs first in the morninge, and saide like as thou hast saide, that wée should take him and cast him into the Fornace. But beefore thée, came the Steward, and therefore haue wée fulfilled on him ỳ Emperours commaundoment, and now is hée bournt to the bare bones.

And when Fulgentious heard this, hée thanked God that hée had so preserued him from death, wherfore hée toke his leaue of the workmen and went againe to the Pallaice.

When the Emperour perceiued him, hée

hée was almoſt diſtract of his wittes for anger, and thus hée sayde: Hast thou bœne with the Byckmaker and fulfilled my commaundement? Sothly my gracious Lord I haue bœne there, but or I came there, your commaundement was fulfilled. How may that bée true, quod the Emperour?

Forsoth said Fulgencious, the ſteward came to them afore mée, and sayd that I ſhould haue sayde: and when they heard that, they toke him and threw him into ỹ fornes, and if I had comen any rather, ſo would they haue done to me, and therfore I thanck God that hath preſerued me from death.

Then sayd ỹ Emperour, tell mée the trueth of ſuch queſtions as I ſhall demaund of thée. Then saide Fulgentious vnto the Emperour. As I bœleue you neuer found in mée any falſehode, and therfore I wondred greatly why ye had ordained ſuch a death for mée, for well ye know that I am your own brothers ſonne. Then saide ỹ Emperour to Fulgentious: It is no wonder, for that death I ordained to thée through counſell of

the

the steward, because thou didst defame mee throughout all my Empyre, saying, that my breath did stinck so grievously, that it was death to thee, and in token hereof, thou turnedst away thy face whē thou seruedst mee of my cuppe, and that saw I with mine eyes, and for this cause I ordained for thee such a death, and yet thou shalt dye except I heare a better excuse.

Then answered Fulgentious and sayd, A my most deere Lord, if it might please your highnesse for to heare mee, I shall shew you a subtill and a deceitfull imagination. Say on quod the Emperour. The steward (quod Fulgencious) that now is dead, came to mee and sayde, that ye tolde him that my breath dyd stinck, and thereupon he counsailed mee that when I serued you of your cuppe I should than turne away my face, I take God to witnesse I lye not. When the Emperour heard this, he beleued him & said. O my neuew, now I see through the right wise iudgement of God the steward is brent, and his owne wickednesse and enuie is fallen on him

selfe

selfe, for he ordained this malice against thee, and therfore thou arte much bound to almightie God that hath preserued thee from death.

## The Morall.

Deere friends this Emperour betokeneth euery supreame magistrate and other inferiours. And Fulgentious his neuew betokeneth euery true christian man, which should duely & truely serue them with faithfull homage and duetifull loyalty, like as Fulgentious serued the Emperour of his cup, wherefore ye shall be greatly loued of God. This steward betokeneth euery false Christen man, as Cayne, which oftentimes turneth the harts of right wise men from God, saying, that his breath stinketh, that is to say, that the life of the magistrate is not acceptable to GOD nor man, which is against this Scripture, saying thus, Nolite iudicare. &c.

That is to say, iudge not, and ye shall not be iudged. But oftentimes such malicious peole accuseth righteous men, where

wherefore they shal be cast into ỹ euerlasting fire of hell, where is wayling, weeping, and misery without charitie. And rightwise shall ascend to euerlasting lyfe. Unto the which bring vs our Lord Jesu Christ. Amen.

## The Argument.

¶ Tyrants and vngodly persons walke without knowledge of the truth, tyll they come to the Church of God, the wicked persecute the godly. But they are preserued by the mightie prouidence of god, so we ought not to sleep in sinne. A figuratiue speach of three seuerall meanings, videlicet, Take, Yeelde, and Flee, the significacion thereof.

## The 42. Historie.

THere dwelt sometime in Rome a mightie Emperour named Delphinus, which had no childrẽ saue onely one daughter, which was a fayre creature and welbeloued of hir father. As this Emperour walked on a day on hunting

hunting in the Forrest, sodainly he rode out of his way, and lost his men, wherfore he was greatly discomforted, for he wist not whether he rode, ne in what place he was, till at the last when he had rydden thus all the day alone, in the euening he saw a house, and thether hee rode a great pace, & knocked at the gate.

Immediately the good manne of the house heard him, and asked the cause of his knocking, and what he would haue. Deere friend quod the Emperour, lo it is night as ye may se, therfore I desire you of lodging for the loue of God. When he had thus sayd, the goodman of the house vnware that he was the Emperour, aunswered thus and sayd God friend quod he, I am the Emperours Foster, and haue plenty of venison and other vittailes for you.

When the Emperour hearde this, he was right glad in his mind, neuertheless he told him not that he was the Emperour. And the Foster opened the gate, and receiued him as worshipfully as hee could, and set him to his supper, and serued him honestly.

And

And when he had supped, the Fosser brought him to his chamber, and when time was he went to bed. In the same night it befell that the Fosters wife was trauailing of childe in an other chamber fast by, and was deliuered ỳ same night of a faire sonne.

And as the Emperour lay in his bed slæping, him sæmed he heard a voice saying to him thrise, these words. Take, take, take. And with that hæ awoke, & meruailed greatly what it might bæ, saying to himselfe thus: A voyce biddeth mæ take, take, what shall I take? And immedately he fell a slæpe againe, and the second time, hæ heard a voyce, saying vnto him these wordes. Yelde, yelde, yelde. And with that he wakened againe, and wondred greatly, saying vnto himselfe. What may this signifie? First I heard a voyce that sayed, take take, and nothing I receiued.

And right now I heard an other voice that sayde, yeld, yeld, yeld, what shoulde I yelde.

And as he laye thus thinking to him

ſelfe he fell a ſléepe againe. And when he heard the third voyce, ſaying theſe wordes thrice, ſlée, ſlée, ſlée, for this night is a childe borne that after thy deceaſe, ſhal be Emperour. When the Emperor heard this, he wakened & wondred greatly what it might bée.

In the morning early folowing, ỳ emperour aroſe, & called to him the foſter and ſaid. Déere friend, I pray thée that thou wilt tell me if any childe be borne this night to thy knowledge. My wife quod the Foſter, this night is deliuered of a fayre ſon. I pray thée ſayd the Emperour ſhew me thy ſonne. When the Emperour had ſéene the childe, he ſaw a marke in the childes viſage, whereby he might know him an other time, and than he ſayd to the Foſter thus,

Déere friend, knoweſt thou who I am, nay ſouthly quod the Foſter, for I ſaw you neuer before this time, as farre as I am remembred, neuertheleſſe it ſéemeth that ye be a gentleman.

Than anſwered the Emperour and ſayd, I am quod he the Emperour your

Lord

Lord, whome yee haue lodged this night, wherefore right hartely I thanke you.

This hearing, the fosterr fell downe vpon both his knées at his féete, & besought him of mercy, if that he had offended his hightnesse in any thing, praying him of forgiuenesse. Then aunswered the Emperour and said, be thou nothing afrayed, for I thanke thee hartely of thy good chéere, and thy sonne that was borne to night I wil haue for to nourish and bring vp in my court, and to morrow I shall send for him.

O my gratious Lord quod the fosterr it is not agréeable that such a noble Emperour should nourish the childe of his subiect and seruaunt, neuertheless your will be fulfilled, for when your messengers come I shall deliuer them my son. Whan this was sayde, the Emperour toke his leaue and rode home towarde his pallaice.

And whan he was come home, he called vnto him such seruaunts as hée trusted best, and sayd to them thus.

Goe yée, quod hée, vnto my Fosterr,

with whom I was lodged this night in the forreſt, and receiue of him his ſonne, of which his wife was deliuered thys night, and vpon payne of death I commaund you that ye deſtroy him by the way, and caſt his fleſh to the dogges, but bring with you the hart to me. And except ye fulfill my commaundement, ye ſhall dye the moſt foulеſt death that can be thought. Anone his ſeruaunts went to the forreſt, and receiued the Fosters ſonne and brought him with them, and when they were come nere vnto the pallaice, one of them ſaid. How ſhall we doe, that we may fulfill our Lords commaundement in diſtroying of this child. Some aunſwered and ſaide, that the child ſhould be ſlaine, and ſome would haue ſaued his lyfe, & while they ſtroue thus among themſelues, one of them that was moſt mercifull ſaide vnto the other. O my good friendes, heare my counſayle, and ye ſhall not forethinke it. If ye murther this innocent childe, we ſhall greatly offend almightie god, and therefore here be young Pigges,

kyll

kill wee one of thē, & then may wee take with vs his hart, and present it vnto the Emperour saying, that it is the heart of the Childes blood. Then said they, thy counsaile is good, but what shal we doe with ỳ Child. Good friends (quod hee) let vs wrap him in some clothes, and laie him in some holow tree, for peraduenture God will help him & saue his lyfe.

And when hee had thus said, they did gladly after his counsaile in all things, and killed the Pigge, and went theyr way and carried home with them the Pigges hart to the Emperour, saying vnto him thus: Loe, gracious Lord, wee haue destroyed ỳ Child as ye cōmaunded vs, and with that they shewed him the Pigges heart. The Emperour supposing that it had bene ỳ Childes hart, toke it and cast it into the fire, despitefully saying.

Loe, that is ỳ hart of him which should haue ben Emperour after me. Lo, what it is to bæleeue in dreames & visions,

which be nought elſe but fantaſies and vaine thinges. The ſecond day after that ỹ Childe was put into the hollow træ, there came an earle foꝛ to hunt in the foꝛreſt, and as his houndes chaſed an harte, they came to this hollow træ where the Childe laye, and whan they felt ỹ ſauour of the Childe, they would goe no farther.

The Earle ſeing this, marualled greatly why his houndes abode there, and ſmote his hoꝛſe with his ſpures and rode a great pace till he came to them. And when he came vnto the træ wherin the Childe was laide, he loked in at an hole & ſaw there the childe lying, and then was hee right glad, & toke vp the Childe in his armes full louingly, and bare him home vnto his Caſtle, ſaying vnto the Counteſſe his wife. Loe, my deere wife, this day by foꝛtune I haue found a very faire Childe in an holow træ as I hunted in the foꝛreſt, whereof I am right glad.

And bꝛcauſe that I neuer begat ſonne daughter on thee, ne thou neuer yet conceiued a childe, ther foꝛe I exhoꝛt thee that

that ỹ wilt faine they selfe trauailing with childe, and say that thou hast borne this childe. The Countesse fulfilled right gladly the earles will and desire, and said. My most dere Lord, your will in this thing shall be done.

Not long after this, newes went throughout all the country, ỹ the countesse was deliuered of a fayre Sonne, wherfore euery man reioyled much.

The Childe began to grow and was right well beloued of euery man, & most specially of the earle and of the Countesse. It befell after, when the Childe was xv. yeres of age, the Emperour made a solempe feast vnto all ỹ Lords of his Empyre, vnto ỹ which feast this earle was called, and at the day assigned he came and brought his Childe with him which was at ỹ time a fayre yong squire, and caruer at ỹ bord before the Earle. The Emperour greatly beheld him, and espyed the token in his forehead which hee had seene beefore in the Fosters house, wherfore hee was greatly moued, and vered within him selfe

and saide vnto the Earle in this wise. Whose sonne is this, certes said the Earle, hee is my sonne. Than saide the Emperour. By the faith and trouth that thou owest vnto mee, tell mee the trouth.

The earle seeing that hee might not excuse himselfe by no manner wise, but that needs hee must tell him ỹ trouth, than told hee him altogether, how hee had found him in the forrest in an hollow tree. This hearing, the Emperour was almost distracte of his wittes for anger, & called vnto him his seruants, which he had sent before to destroy the Childe.

And when they came before him, hee made them to sware vpon a booke that they should tell him the trouth what they had done with the Childe.

Gracious Lord saide they, wee yelde vs vnto your grace & goodnes, for without doubt pitie so moued vs, that wee might not destroy him, and then wee put him in an hollow tree, but what afterward befell of him, certainely we know not

not, and in his steade we kilde a Pyg and brought you the hart thereof.

When the Emperour had heard the very trueth of this matter, hee said vnto the earle. This yong man quod hee, shall abide heere by mee, the earle immediatly graũted, though it was greatly against his will.

And when the feast was ended, euery man toke his leaue of the Emperour, & went whereas they list.

And at that time it fortuned that the Empresse and hir daughter sotourned in a great countrie, far fro thence by the commaundement of the Emperour. It befell not long after ỳ Emperour called vnto him that yong Squyre and saide, it behoueth thee (quod hee) to ride vnto the Empresse my wife with my letters. I am ready at your commaundement my Lord, sayde hee, to fulfil your desire.

Immediately the Emperour lette write letters, whereof his intent was this. That the Empresse should take the bearer of these letters, and let him bee drawen at the horse taile, and after

that shée should let him bée hanged till he were dead, and ỳ vpon paine of death.

When the letters were all made & sealed, then the Emperour toke them vnto ỳ yong squire, commaunding him to spede him on his iorney. And straight way the yong Squier receiued thẽ gladly, and put them sure in his bore, & rode forth on his iourney. When hée had ryden thrée or foure daies on his iorney, in an euening hée came vnto a Castle wher as dwelt a knight, and gently desired him of a nights lodging.

The knight seing and beholding the good fauour of this young squier, graũted him lodginge, and made him good chere and well to fare, and afterward brought him vnto his chamber, & when hée was there, hée went to bed: And immediatly fell on slepe, for hée was full wery of his iourney, and forgot his bore with the Letters lying openly in his chamber.

When the knight saw the bore, hée opened it, and found the letters sealed with ỳ Emperours signe manuel, & was greatly tempted to open them, & at the last

lasse, hée opened them full subtylly, and than hæ redde how the Empresse vpon paine of death shoulde put the bearer of them to death, and then he was right sorrowfull, and saide within himselfe, Alas (quod hæ,) it is great pitie to destroy such a fayre young man, & therefore if I may, it shall not bée so.

And immediatly after, the knight raced out that writtinge, and wrote in the same paper a letter, saying these words. Upon paine of death I commaund thæ that thou take the young Squire bearer of these letters, and let him be wedded without any delaie vnto my daughter and yours, with all the honour and solempnitie that can bæ thought, and whan they bæ marryed that yée take him as your owne sonne, and that hæ kæpe my rome till I come vnto you my selfe.

Whan ỹ knight had thus written, hæ closed ỹ letters subtylly and put them into the bore againe.

Early in the morning ỹ young Squire arose and very hastely made him redie,

and

and toke his leaue of the knight, & rode forth on his iourney, and the third daie after, he came vnto the Empriſſe, and ſaluted hir right worſhipfully in ỳ Emperours bæhalfe, and toke hir the letters. And when the Empreſſe had redde them, anone ſhe ſent forth hir meſſengers through the countrie, commaunding the ſtates and gentilmen to come vnto hir daughters wedding, at a certaine daie aſſigned.

When the daie was come, thether came manie great Lordes and Ladies, and anone, this young Squire eſpouſed the Emperours Daughter, with great honour and worſhippe, according to the tenour of the letters, & was right well beloued and moſt honoured among the people.

Not long after it befell, that the Emperour came into that Countrie, and when the Empreſſe heard of hir Lords comming, ſhe toke with hir, hir ſonne in law, with much other people, and went towardes the Emperour, for to welcome him.

When

When the Emperour saw this yong Squire leading the Empriſſe his wyfe, he was greatly moued within himſelfe and sayde. O thou curſſed Woman, by-cauſe thou haſt not fulfilled my com-maundement, thou ſhalt dye an euill death.

A my déere Lord (quod ſhé,) all that ye commaunded mæ to doe I haue full-filled. Nay curſſed woman sayde the Emperour, it is not ſo, for I wrote to thé that thou ſholdeſt put him to death, and now I ſæ him alue.

My Lord quod the Empriſſe, ſaueing your grace, you wrote to mæ ý I ſhould giue him your dauhter to wyfe, and that on payn of death, in witneſſe wher-of loe here your letters with your owne ſeale manuell.

When the Emperour heard, this, hé wondred greatly and sayd. Is he eſpow-ſed then to my daughter. Yea ſothly sayd the Empreſſe, long agoe with much ſolempnitie and great worſhippe, and as I perceiue your Daughter is with childe.

than

Than sayde the Emperour. O thou lord Jesu Christ, it is great folly to striue against thy ordinaunce, therefore sith it is so, thy will must nedes be fulfilled. And with that he toke his sonne in law it his armes and kissed him, which after his death was Emperour, and ended his life in rest and peace.

## The Morall.

¶ This emperour may betoken Herod, or else euery tyraunt which walked alone without truth, till he came to the fosters house, that is to say, the Church which is the house of God. This Herode would haue slaine this childe Jesu, wherefore he sent messengers to seeke him, according to the scripture of saint Mathew, telling how he commaunded the three kings to seeke him, and bring him tidings againe where he was, that he might come and worship him allso, but this saide he not for loue, but for deceipt.

The Foster betokeneth Ioseph our Ladies husband which kept him.

But when the messengers came, that is to say, when the three kinges came, they slew him not, but worshipped him on their knées, and left him in the holow tré of his Godhead. The Earle that came and found this childe, betokeneth the holy ghost, which warned Ioseph by the Angell in his slépe, that he should take our Lady and his sonne and flée in to the lande of Egipt.

This moralitie, may be vndersode other wise. This Emperour may betoken a sinner that walketh in the forrest of this world, séeking vanities & nought else, vnto the time he come to the house of god. & there he is receiued benignely of the Prelate of the Churche, if hée will obey the Commaundementes of GOD.

But many of vs now a dayes slépe in the Churche, when they practyse not accoyding to their profession, and therefore ought they also to dreade thée voyces which I haue rehearsed by the

first

first take, that may be vnderstode the great benifit that he gaue thee when hee put in thee a soule, made at his owne similitude. By the second take, is vnderstode the sonne of the father of heauen, which was borne of the blessed Virgin Mary. By the third take is vnderstode the same sonne of God, which dyed vpon the crosse.

By the first yelde, is vnderstod, that wee ought to yeeld our Soule vnto almightie God, as cleane & as faire as hee gaue it vs after our regeneration in baptisme. By the second yeld, is vnderstod, that we ought to yeld honour, worship, and loue vnto Almightie God and man. By the third yelde, is vnderstode, that we ought to yeld to God true confession of faith, contrition of hart, and amendement of life.

The first flee, betokeneth sinne which we should flee. The second flee, betokeneth the world which we should flee, for the great falsehode & temptations that are therein. The third flee, betokeneth everlasting paine, the which we ought to flee, through faith and hir fruits, by

the

tyrant: She lyeth, for she is my wife, and I haue found hir in adultry with an other man, and therefore I will slea hir. Than sayde the knight: I beleue better the woman thē thee, for loe the tokens of truth appere openly in hir visage, that thou hast rauished hir, therefore wil I fight with thee for hir deliuerance. And immediately they buckled both together & fought egerly till they were both sore wounded. Neuertheless the knight obtayned the victorie, & put the tyrant to flight.

Then said the knight vnto the woman, Loe, I haue suffered for thy loue many sore wounds, and haue saued thee from thy death, wilt thou therefore promise to be my wife.

That I desire you quod she, with all my hart, and therevpon I betake thee my trouth. When shee was thus ensured, than said the knight as followeth.

Here beside is my Castell, go thether and abyde there till I haue visited my friends and my kinsmen, to prouide for all thinges needefull for our weddinge,

first take, that may be vnderstode the great benifit that he gaue thee when hee put in thee a soule, made at his owne similitude. By the second take, is vnderstode the sonne of the father of heauen, which was borne of the blessed Virgin Mary. By the third take is vnderstode the same sonne of God, which dyed vpon the crosse.

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tyrant: She lyeth, for she is my wife, and I haue found hir in adultry with an other man, and therefore I will slea hir. Than sayde the knight: I beleue better the woman thē thee, for loe the tokens of truth appere openly in hir visage, that thou hast rauished hir, therefore wil I fight with thee for hir deliuerraunce. And immediately they buckled both together & fought egerly till they were both sore wounded. Neuertheless the knight obtayned the victorie, & put the tyrant to flight.

Then said the knight vnto the woman, Loe, I haue suffered for thy loue many sore wounds, and haue saued thee from thy death, wilt thou therefore promise to be my wife.

That I dooe you quod she, with all my hart, and therevpon I betake thee my trouth. When shee was thus ensured, than said the knight as followeth.

Here beside is my Castell, go thether and abyde there till I haue visited my friends and my kinsmen, to prouide for all thinges needefull for our weddinge,

for I purpoſe to make a great feaſt for thine honour and worſhip. My Lord quod ſhe, I am ready to fulfill your wil. Than went ſhe forth vnto the Caſtell, where as ſhée was worſhipfully receyued. And the knight went vnto his friends for to make him readie againſt the day of marriage. In ỳ meane while came Poncianus the tirant to ỳ knights Caſtell, and prayed hir that hée might ſpeake with hir. Than came ſhe downe from the caſtell to him. This tirant ſubtilly flattered hir, & ſaide: Gentle loue if it pleaſe you to conſent to mée I ſhall giue you both golde and ſilner, & greate riches, and I ſhall be your ſeruaunt, & ye my ſoueraigne. When the woman heard this, full lightly ſhée was deceyued through his flattering language, & graunted him to be his wife, and toke him with hir into the caſtell.

It was not long after but that thys knight came home and found the caſtell gate ſhutte, and knocked there at, but longe it was ere he might haue an aunſwere. And at the laſt the Woman came

came and demaunded why hee knocked at the gate. Then saide hée to hir: O déere lady why hast thou so sone chaunged my loue? let me come in. Nay surely said she, thou shalt not come here, for I haue here with me my loue, which I loued before. Remember quod the knight thou gauest me thy troth to be my wife, and how I saued thée from death, and if thou ponder not thy faith, béehold my woundes which I haue suffred in my body for thy loue. And anone he vnclothed himselfe naked saue his hosen, that he might shew his woundes openly. But she would not sée them, ne speake more with him, but shet fast the gate & went hir way. And when the knight saw this, he went to the Iustice & made his complaint to him, praying him to giue right wise iudgment on this tyrant and this woman.

The Iudge called them béefore him, and when they were come, the knight said thus: My Lord quod hée, I aske the benefite of the law, which is this.

If a man rescew a woman from rauishing

thinge, the rescuer shall marrie hir if him list, and this woman deliuered I from the hands of the tyrant, therefore I ought to haue hir to my wyfe, & furthermore she gaue me hir faith & trouth to marry with mee, and therevpon shee went to my castle, & I haue done great cost against our wedding, and therefore as it semeth mee shee is my wife, as by the law. Then sayde the Iudge to the tyrant, Thou knowest well that this knight deliuered hir from thy hands, & for hir loue hath suffred many grieuous wounds, and therefore well thou wottest that shee is his wife by the law, if that him list. But after hir deliuerance with flattering speech thou hast deceiued hir, therfore I iudge thee to bee hanged.

Than said the Iudge to the woman in lykewise, O woman, thou knowest how this knight saued thee from death, and therevpon thou betookest him thy faith and troth to bee his wife, therfore by two reasons thou art his wife, first by the lawe, and after by thy faith and trouth. This notwithstanding thou

consentidd afterward to the tyraunt, and broughtest him into the Knightes Castell, & shuttest the gate against the knight, and wouldst not see his wounds which he suffered for thy loue, and therfore I iudge thee to bee hanged. And so it was done, both the rauisher, and shee that was rauished were condempned to the death, wherefore euerie man praised the iudge for his right wise iudgement.

## The Morall

This Emperour betokeneth the father of Heauen, which ordained for a law that if the soule of man were rauished from God by sinne, the sauer of the soule should espouse hir, if him list. The woman that was rauished betokeneth the soule of man, which was rauished by sinne of our forefather Adam fled out of Paradise, into ỹ forrest of this wretched world by ỹ tirant Poncianus

which betokeneth the diuell, and he not onely defouled hir by leasyng of the heritage of heauen, but also hee would fley hir with euerlasting paine. But the soule cryed with a high voice, whose crye our Lord Jesu Christ heard.

This cry was made when Adam cryed after the oyle of mercie. And ỳ Patryarkes & prophets cryed for remedy, saying these wordes: O thou highnesse in the Call, and so forth, visite thou vs. &c. The knight betokeneth our Lord Jesu Christ, which came from Heauen, and fought with the tyrant, that is to say, the diuell, & both they were sore wounded. For our Lord Jesu Christ was wounded in the flesh, & the diuell maymed in his kingdome, wherfore the woman, that is to say, the soule gaue hir faith and troth vnto almightie GOD when he became christian, saying these wordes: I forsake the Diuell and all his pride, and beleeue in God the father almightie.

Than ordayned our Lord Jesu Christ a marriage betweene him and hir, with

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